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ON EXTERIOR WORSHIP.

THE forms and ceremonies of the Catholic Church, notwithstanding their majesty, beauty and significance, are often the subject of injurious remarks on the part of the enemies of our holy faith. They even make them the occasion of saying that ours is a mere religion of forms and ceremonies; and the ignorant are often led by designing men to believe that Catholics prefer forms to substance, exterior to interior worship. The object of the present article is to define to some extent the proper appreciation of forms as sanctioned by the Church; it is needless to say to the Catholic reader, that the most rigid observance of all prescribed forms would not take an individual one step towards heaven, unless they were sanctified at the same time by the offering of a "contrite and humble heart," and accompanied by the interior, divine sentiments of faith, of hope, and of charity. We do not inquire then whether forms are acceptable and becoming, with or without the proper dispositions, but whether they may be aids, ornaments, and emblems of true piety. Our great statesman, the Sage of Ashland, said during his last illness, that forms were necessary to prevent formality; a worthy saying which merits no little consideration. Let us take an illustration from public prayer, and we will leave it to any impartial judge to say whether there is not habitually more stiffness, more formality, more exhibition of regard for self in the real or pretended extemporaneous prayer heard in some pulpits where all forms are avowedly repudiated, than in others where an established formula (a model of which was given by our Saviour himself) is read with simplicity and fervor. It is true, every good man may address his Maker at times in terms of his own; but in public worship where many are to participate, it is desirable that the expression of their sentiments should have uniformity. So in family prayer, instead of the father finding new phrases morning and evening to ask blessings, on the one hand, and to edify his family on the other, it is evidently desirable, and preferable that there should be an established formula in language as well as in sentiment, in which all could join their hearts and voices together. From necessity then we may say, formulæ of prayer have always been recommended by the Church to the faithful; and it is nothing against these formulæ that many of them have been handed down from generation to generation, from the earliest days of Christianity.

Some Christians will say, we do not object to your forms of prayer, but we object to your public service, for instance, the Mass, being overloaded with heathenish and unmeaning ornaments and ceremonies. We object to the dresses, the vestments of your priests, and to the decorations on your altars; such ostentation may dazzle the vulgar, but to the Omnipotent Sovereign of heaven and earth it must appear contemptible, if not impertinent.

We answer to this, that the heathenish ornaments, as you are pleased to call them, are in use among hundreds of millions of Christians, not entirely excepting those called Protestant; thus in Protestant Germany, lights, crucifixes, and pious pictures are in constant use; and in Sweden the priestly vestments are yet retained; in England, the bishops of the Established Church, in their late convocation, appeared in the scarlet robes of their office. All other Christians, as Greeks, Armenians, etc., use almost the identical ornaments of the Catholic Church. Thus the ornaments are decidedly *Christian* if their being in use in nearly all of Christendom has any signification. They are not heathenish (although heathens have ornaments) inasmuch as they are *common* to Christianity, and *unlike* to those of heathendom. Let us use for illustration *art* as dedicated to the divinity in Catholic churches and in pagan temples. Let any traveller say what he has seen in each. His answer will be, in heathen temples, the paintings and sculpture uniformly represent hideous objects, as if the impersonation of demons; in Catholic churches, the conceptions are divine, as if they were inspired, so as to convey to the mind some idea of heavenly beauty.

The word unmeaning has been used. The most conspicuous vestment of an officiating priest is the chasuble; the next is the white garment beneath called the alb. These and the other vestments are placed over the ordinary black cassock, or gown. These garments, it is true, are not according to the fashion of the day; but suppose our Saviour were to make his appearance at this age, to establish perpetual doctrines and a perpetual ministry, to endure to the end of time, would it be thought unbecoming in the ministers to assume a suitable costume of the period, and to preserve it for their official functions at least, through all the changes of future fashions, and in all regions of the world? Would there not be something Catholic in the idea of always preserving the uniform of their origin? Now this, as a general thing, was the origin of the present Church vestments, while other fashions have changed. The cassock is the long gown little changed from what was commonly worn in the days of our Saviour, and is yet common in the East, the color only being peculiar to the clergy; the alb is the toga of the Roman gentry, which was always worn when the gentleman was dressed; and the chasuble, now a little modified for convenience sake, is the ancient *trabæa*, or dress of state. There are superadded to it Christian emblems;* the cross on the back reminds us of our Saviour's burden when he was on his way to offer the great sacrifice for man's redemption; the pillar on the front reminds us that the priest rests upon the Church of God, which is "the pillar and ground of truth." There are many clerical ornaments besides these, having different significations; some, for instance, designate the rank of the celebrant; now difference of dress to designate difference of rank, is a principle acknowledged wherever there is acknowledged rank; in monarchical governments the kings and nobles have their distinctive insignia; in our country the soldier's eye recognises at a glance the general officer, the captain, the subaltern, and it is necessary to subordination that he should.

* Bishop England's *Missal*.

Do you say then the insignia of the Church are unmeaning? They may be indeed, in the Evangelical churches of Prussia, or in the Lutheran churches of Sweden, but to the Catholic they are full of meaning. When the King of Prussia founded his Evangelical Church (every Church but one can be traced to a human founder) in 1817, he thought to make it attractive by introducing certain Catholic ceremonies into the service. His Majesty had been powerfully impressed, during a visit to Vienna, with the beauty, the majesty, and the touching holiness of the Catholic liturgy. But his designs were equally well-meant and ill-directed; his hope of infusing dignity and unction into the public service of his own religious community by an imitation of parts of the Catholic ceremonial was entirely fallacious. "The Catholic understands the secret spring whence flows that unction—that sacred charm—that awe and majesty in his worship which rivet the senses, and win the hearts of all beholders. He knows that it is the great dogma of the Eucharistic sacrifice that gives life, and significancy and importance to all, even the minutest forms of his public liturgy."^{*}

The king, who viewed these ceremonies with Protestant eyes, and who was still delighted with them, could not comprehend their utter failure in his own establishment; the simple fact that they lost their value, their meaning, their significance when detached from their natural and proper association, was overlooked by him entirely.

Things must not be called unmeaning because the uninstructed observer does not understand them; a very wise man may go into the office of an operator on the electric telegraph and suppose that his motions were very unmeaning, nor could he possibly understand, without special instruction, that this operator was communicating ideas to unseen persons at a remote distance. Every Catholic has more or less of this special instruction, so that the most ignorant boor knows, for example, that the tinkling of a bell at a certain period of the Mass indicates the elevation of the sacred host, and of the blood of our Lord, recently consecrated by the priest from the elements of bread and wine. He detects a meaning then in the tinkling of the bell.

The Mass is *the great act of worship* of the Catholic Church. It is the perpetual commemoration of the last supper and of the perfect sacrifice which was offered on the cross on Mount Calvary. It is a perpetual renewal of the command of our Saviour, "Do this in commemoration of me." It is an everlasting fulfilment of the prophecy of Malachias:

"For from the rising of the sun even to the going down, my name is great among the gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation, for my name is great among the gentiles, saith the Lord of hosts."

At whatever hour the reader may be running over these pages, a thousand priests are offering a thousand times the same sacrifice, the same clean oblation of the spotless body and blood of the Saviour; the bell at the elevation rings always, and as the priest from the East is leaving the altar, the priest from the West is ever ascending to it. Aye, from the rising to the setting of the sun, and in every place, the Catholic priest offers the perpetual sacrifice, the ever acceptable, clean oblation.

Are all the forms and ceremonies used at the Mass essential to it? Certainly not. "All that is necessary for its validity, is the priestly character of the minister, and the consecration, oblation, and consumption of the victim. No particular dress

^{*} Memoir of Dr. Möhler.

is essentially necessary on the part of the celebrant, nor is his power confined to the using of any particular language; nor is any ceremony, except those instituted by our Saviour, so essential as to be indispensably necessary to the validity of the sacrifice.

"But it must be evident, that unless some regulations were made upon these points, there would be interminable variance and perpetual changes; therefore, although our blessed Lord made no specific rule on this head, we find that particular dresses and particular ceremonies have been adopted and established by various portions of the Church."^{*}

The censors of ceremonies in religious rites should, if they wish to be just, place themselves for a proper view on the platform of Catholic doctrine. Catholics believe, upon the authority of divine revelation, that bread and wine are converted into the body and blood of Christ during this mysterious sacrifice. They do not explain how this conversion occurs; they do not understand it; they prove it not by any visible evidences, but by the words of our Saviour. They comprehend it just as far as other Christians who deny this, but admit other mysteries as the Trinity, and the Incarnation of God through a virgin, comprehend what they do admit. They know that modern incredulity rejects it; they know that even when the mysterious words fell from our Saviour's lips, certain of his incredulous disciples departed from Him for proposing what was to them incomprehensible or impossible.—(*John vi, 67.*) Still, Catholics believe it, they put all trust in Him "who has the words of eternal life." Now upon the assumption of Catholic doctrine, is not every visible manifestation of honor and rejoicing due in the celebration of so profound, so saving mysteries? In this country we are but little addicted to ceremonial, yet upon occasions of great joy or sorrow, do we not in throngs give visible evidences of our sentiments? Do we not, sometimes even for very unworthy objects, have illuminations, and triumphal arches, and processions, with music and banners, to give external evidence of our internal sentiments? Does not the common consent of mankind sanction the principle? And why should we in religion alone be cold, and stiff, and formal, and dry? In the courts of the kings of the earth certain ceremonies and certain dresses are required for those who wish to appear in the presence of majesty, and the American gentleman sees no impropriety in wearing for the time a coat glittering with gold, to do honor and to show respect to the king. He sanctions and practices the principle of showing reverence by external signs.

But the priest, remember his faith, appears before the majesty of God at the altar, not only as we all stand before Him at every moment of our lives, but especially in the presence of the Incarnate Word, who is present under the appearance of bread and wine after the consecration, to receive and to communicate, really and truly, His precious body and blood. The Church, which in the fulness of her Catholicity appreciates every sentiment of the human heart, declares in accordance with the common sense of mankind, that the highest visible honors shall be manifested in the worship of the King of kings, of Supreme Majesty.

The principle stands clearly above question; the detail must be left to the only power capable of arranging and adapting it to Christian service throughout the Christian world.

The attempt, and the very successful practice, on the part of the Church to attract and teach the vulgar (or ignorant) by material emblems, is often cast up to her

^{*}Dr. England, on the Mass.

reproachfully, but the plain truth is, that these emblems are of great service in conveying instruction, or in making it impressive; and others besides the very ignorant may derive holy and wholesome thoughts from them. A glance at the crucifix conveys more to the mind than many words; and for ourselves we confess, even at the risk of being thought vulgar, that we never raise our eyes to it, without seeing in it the sufferings of our Saviour and the emblem of our redemption. We give to it the same filial reverence that a son gives to the portrait of a beloved parent; he knows well enough that the portrait is a piece of material handicraft without knowledge or feeling, yet it would give him great pain to see it trampled under foot, or treated contemptuously; thus, to our mind contempt for a crucifix always savors of contempt for Him who was crucified—respect for it—for His sake—is respect for Him.

We may now consider whether ceremonial may or may not be acceptable to God. We find in the religious history of the world two great divisions of time: that which preceded, and that which yet follows, the coming of Christ. The ancient law foreshadowed his coming, and the just before His appearance were yet saved through Him; the modern law commemorates Him, and rejoices in the salvation which He has purchased for man with His blood. If ceremonial was acceptable in the time of anticipation, can it be offensive in the time of enjoyment? It was once specially ordained of God, has it ever been forbidden by Him? Did He not order (see the book of Exodus) the tabernacle, and the sanctuary, and the golden candlesticks, and the perpetual lamp? Did He not order altars and ornaments for altars, and incense, and ceremonies, and even the vestments of the priests? Did He not order even the material of the vestments, "of gold and violet, and purple, and scarlet thrice dyed, and fine linen?" It may be said that all this was under the old law which has passed away; to which we say yes, the law and its peculiar ceremonies have passed away, and ceremonies are not now essentials of religion, (although there are certain forms which are absolute under the new dispensation) yet the *principle* has the sanction of Almighty God Himself, as well, as we have shown, as of His creatures.

We cannot here pursue special emblems and ceremonies, but as we have mentioned incense, we may remind the reader that it has been in use in the service of God from the earliest formation of the Jewish Church when the Most High ordered the altar to burn incense, of setim wood, overlaid with the purest gold:

"And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps he shall burn it.

"And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations."—*Exodus xxx, 7, 8.*

"Let my prayer ascend as incense in thy sight," cries the royal prophet, and thus the Church uses it as a beautiful emblem of prayer.

The beloved disciple tells us of its use in his vision of the New Jerusalem:

"And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."—*Apocalypse iv, 8.*

"And another angel came and stood before the altar, having a golden censer: and there was given to him much incense that he should offer of the prayers of all the saints upon the golden altar which is before the throne of God.

"And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."—*Apoc. viii, 3, 4.*

So we find abundant approbation of this special emblem.

Words as well as signs have their significations which are often overlooked. The word *Mass* cannot be pronounced by sectarians without a sneer. Yet it is a significant word, and although its explanation is not exactly relevant in this place, it cannot be considered amiss to repeat the explanation given of it by the learned. We give the language of the lamented Dr. England, the late learned and pious Bishop of Charleston.

"The Latin from which it is derived, if it be not taken immediately from the Hebrew or Syro-Chaldaic, is *Missa*, which word is generally supposed to be a perverted mode of pronouncing the word *MISSAH*, which is a Hebrew expression for a sacrificial offering; and is found in the 16th chapter of the book of Deuteronomy, *missah nedaba*, which means a voluntary offering to be made on the festival of Pentecost, and this word *missah* is derived from the radical word *mas*, which means the tribute paid by an inferior to his sovereign. Others, and they by no means writers of inferior account, derive the Latin word from *missio*, or the *sending* away of the people after the offering, or the sending of the sacrifice to God; but the impression of the compiler of this essay is decidedly favorable to the opinion of those who derive the word from the Hebrew. From whatever source it may be derived, it is one of the most ancient words in Christianity being found in the earliest writers."

Considering the holy Mass the tribute paid by an inferior to his sovereign, Catholics are but too happy to offer the tribute with all the solemnity and with all the splendor appropriate to an offering, which is worthy of the acceptance of eternal majesty.

Does it appear from what we have said that the ceremonial of the Church, or the attachment of Catholics to exterior forms is unworthy of the purest conceptions of Christianity? Does it appear that forms have superseded substance, or rather is it not clear that forms, or external signs are now and have been during the whole history of man, in or out of religion, but the manifestations, the public exhibitions of internal sentiments? Man is a social being destined to pass his days in the company of his fellow-men; all are fellow-pilgrims, fellow-voyagers along the stream of time, hurrying rapidly through the gates of death to their final, eternal destiny. During this pilgrimage every open act of every man makes some impression upon another man; and every act of man, whether for his own, or for example's sake, should be an act of worship. The heart cannot be full without a manifestation; society cannot read the heart, but it is influenced by the manifestation. We know there are modern sectarians who affect to speak scornfully of all appeals to the senses; they speak of a spiritual religion, without forms, as being all-sufficient for the refined and intellectual classes; *e. g.* themselves. But the vast majority of men are not intellectual and refined, so that a religion, exclusively adapted to those classes would not meet the wants of the world. Had our Saviour less concern for the poor, the humble, and the illiterate, than for the rich, the elegant, and the refined? We think not. Did He propose different doctrines or different worship for them? We think not. In His Church all classes, princes and beggars, learned and unlearned, the great and the little ones of the earth, all hear the same doctrines, receive the same sacraments, and worship all together upon their bended knees, the same Saviour upon the same altars. Thus they give the most beautiful illustration "before God and the angels in heaven" of their interior sentiments of faith and love in their exterior uniformity of worship. But it is an erroneous appreciation of human nature to suppose that there are any men beyond the reach of agents acting primarily upon the senses for impressions either of good or of evil.

Does not all instruction come to us through the senses? Where is the man who may not be moved to love, to fear, to pity, to anger, or to devotion by the powers of eloquence? Where is he who is not moved by music? Where is he whom the inspirations of the poet cannot touch? Where is he whose spirit is insensible to the finished productions of the painter or of the sculptor? Now eloquence, and music, and poetry, and painting, may all contribute to excite the evil passions, and to turn men *from* the worship due to God.

The experience of all ages agrees that the same agents with proper direction, may lead men towards God; and the Church has made them religion's handmaids. She knows too, and she proclaims, that the wisest and greatest men are subject to such influences as well as the humblest and most ignorant. It is indeed presumptuous in a handful of men to declare against the common sense of mankind, that they are too spiritual to recognise in religion any thing beyond interior sentiment, as if, for instance, a man whose heart was filled with the love of God, could possibly keep it restrained within him, without exterior manifestation. No, his love must excite love in others, he must love in companionship, he must make his love known to others, and they must receive the feeling and transmit it to others, so that all may have the same sentiments, all give the same signs, and thus propagate by external exhibitions the interior sentiments which give vitality to the exterior worship.

Let us hear no more of the supra-refined spirituality of man disdaining all the sensible signs of religion, while the angels of heaven are rejoicing before God in music and incense, and golden vials of sweet odors. It matters nothing whether the inspired writer intended us to receive the worship of heaven literally or not; he teaches us that the worship, the most pure and the most exalted, finds its expression in grand and beautiful external forms.

In conclusion we may say that the good Catholic finds in heaven as upon earth, abundant sanction for the forms of worship which the Church recommends to him; he knows they are calculated to maintain his piety when fervent, or to warm it when cool; he knows that the simplest act of exterior worship, such as making upon his forehead and breast the sign of the cross in the name of the Trinity with a proper spirit, will tend to preserve him from sin, and to vivify in his heart the fear and the love of the Lord.

ON BAD BOOKS.—I.

WE hear it said on every side, that the reading of bad books is one of the greatest evils of modern society; that it is bringing desolation upon the Church, the state and the family. All agree about the fact, but seem to disregard it in practice. For in spite of these admissions and complaints, persons of every age, of every rank, read every thing that falls into their hands, as if they had nothing to fear from such indiscriminate reading. That books ruinous to faith and morals are printed and sold with impunity, is a consequence of the liberty of the press; but that Catholics should disregard the wise regulations made by the Church concerning the reading of books, act as persons without faith, subscribe to irreligious circulating libraries, to anti-Catholic periodicals and other pestilential publications, is altogether incomprehensible! We are aware that a thousand pretexts are alleged to justify such conduct which is termed enlightened and liberal. Alas! what is

not authorized in our days under the name of liberality! but all these pretexts vanish when we examine them by the light which the most elementary notions of Christian morality furnish. This we will prove after stating what we understand by bad books.

We call bad books all the literary productions which in any manner whatever, directly or indirectly, attack the Catholic religion either in its dogmas, its morality, its hierarchy, its discipline, its ceremonies, or its practices. These pernicious works assume all forms and are of all sizes: newspapers, reviews, magazines, repertories, dictionaries, encyclopedias, histories, voyages, memoirs, manuals, historical beauties, novels, historical novels. Some attack the Catholic faith, others oppose its morality. Often their tendency is to destroy both. Some openly combat the immortality of the soul, the divinity of Jesus Christ and of Christianity, the existence of the prophecies and of miracles. Others attack the Holy Scriptures, the divine institution of the Blessed Sacrament, of Confession. They reject the authority of the Pope and of the Bishops, and despise their laws and regulations. Others in fine falsify, mutilate, garble history, declaim against the Court of Rome, exaggerate abuses among the clergy, accuse them of boundless ambition, inveigh against Religious Orders, and profit by every opportunity to render the friends of the Church odious in the eyes of the people.

The following are the pretexts alleged in favor of reading books of an irreligious character:

I. It is said that we live in an enlightened age, that the human mind is progressing, that the hour of intellectual emancipation has struck, that now-a-days it is allowed to read every thing, in virtue of the great liberty of thought and writing which is the daughter of modern civilization. To hear incessantly the high sounding progress, march of mind, intellectual emancipation, new civilization, toleration, one would be tempted to think that every thing old is unsuited to our times; that a new world is going to appear with a new race of men to be governed and saved by a new method; that the prohibitions of the Church with regard to reading are now out of season; that every one ought to have full liberty to read, to examine, to discuss and to judge; that every impediment to the exercise of this liberty is an encroachment on the imprescriptible rights of man. Such is the language used by our free-thinkers to detach Catholics from the obedience due to their mother the Church, when she forbids them the reading of dangerous writings. Let us refute this first pretext.

We are far from denying that divine Providence has granted to our age some advantages. We willingly admit that there is progress, particularly in the physical sciences. Historical truth, ever favorable to Catholic truth, begins also to be told by some writers. But were this progress greater, were modern discoveries more surprising still, there can be no reason to emancipate one's self from the rule prescribed by the Church to her children. No, there is no possible motive to act in a manner contrary to faith and reason. No, to pretend that in our days it is allowed to read, to write, to examine every thing with one's own lights, is to disregard all the principles of faith and reason. Do not reason and faith tell us that man is ignorant and weak, that he needs a safe rule, a sure guide to keep him from the dangerous road of error and vice? But the Catholic Church offers this resource; she is a rule and a guide; she removes from her children every object which might pervert them; she possesses truth, she knows error. Therefore it is reasonable to submit to her decisions. The men of our age wish for no rule; they invoke the great principle, so-called of modern civilization, that is, liberty of thought and

speech! Liberty of thought and speech! Let us clear up this important subject and destroy the first pretext brought forward to authorize the perusal of books hostile to religion.

God, it is true, has made man free, "and left him in the hand of his own counsel," that is, he has given him the faculty of choosing between good and evil, life or death. But however free man may be, he is not independent. God gave him free will, but at the same time "added his commandments and precepts," (Eccl. xv,) to control his thoughts, his desires, and his actions. He has therefore restrained his liberty within certain limits. Man indeed may abuse his liberty and do evil, but by doing so he renders himself guilty in the eyes of God. Therefore, to indulge the liberty of thinking, reading, or propagating what is opposed to the will of God and to religion, is a sin before God and cannot be justified.

Our Lord Jesus Christ came to renew and perfect the precepts which had already been given to free man. The law of grace has delivered him from the slavery of sin, and in this sense it has made him truly free; but it has not by any means exempted him from the observance of the divine commandments; his liberty has remained under the dependence of the law of God; it cannot therefore adhere to evil without becoming criminal. The liberty to think and write what is good, to read and propagate books containing sound doctrine, is the only liberty granted by Jesus Christ.

The Catholic Church, founded by the Son of God to perpetuate his mission on earth, ceases not to encourage man, to admonish, to command, to threaten, to punish him even, always with the view to regulate the use of human liberty and to prevent its going astray. She wishes him to feel his dependence on God and on His holy law. Vainly does he resist and exclaim: "I am free;" "yes," she answers, "you are free, but under the hand of divine justice, which will punish you if you dare abuse the liberty given you to do good."

The ignorant man appeals to the constitution of his country, which expressly recognises the unlimited liberty of thought and speech. We answer him: The civil law indeed recognises the liberty in question, that is, it does not punish those who abuse their liberty by breaking the law of God and of the Church. But the law of God and of the Church, which is a supreme law, a constitution given to all states, the only infallible rule of belief and conduct, condemns and reprobates this abuse of liberty. It loudly proclaims that no human laws can weaken, in any degree, the force of the divine law and the authority of the supreme law-giver. Therefore to read, to write, to print, to sell works contrary to the Catholic faith or to morality, is always and every where, under ordinary circumstances, a crime in the eyes of God. Although the age is past, when the Church was the soul of the state, and civil government aided the execution of divine and ecclesiastical laws; although we live at a time and in a country, where there exists the civil liberty to read, write, print, and sell every kind of books, it by no means follows from this state of things, that sin has ceased to be sin. The civil law does not always punish those who work on Sundays, who blaspheme, and who commit many other sins; yet no one will venture to assert that working on Sundays and blasphemy are no more forbidden by the law of God, or of the Church. Neither progress, nor civilization, nor liberty can ever prescribe against divine or ecclesiastical laws. The supreme law cannot undergo the vicissitudes of human politics; the truth of the Lord is not subject to events, it survives all revolutions, it is eternal; *Veritas Domini manet in æternum.*—(Ps. cxvi.) Let not therefore progress or liberty be alleged in behalf of bad books.

II. It is pretended that dangerous publications may be read, in order to acquaint one's self with the reasons for and against religion; in order not to be behind the age, and to keep pace with the progress which manifests itself every where and in all things. We are well aware that the people who talk in this way read what is said against religion, but do they read as well what is said in defence of it? We doubt it very much. Do they read assiduously the works which set forth the great principles of the Catholic faith, the history of religion, and the vindication of Christianity and of the Church written by the great men of modern times? Alas! They read the works of Voltaire, Rousseau, Volney and others of the same stamp; but they do not read their refutation by Nonnotte, Guéné and Bergier. They read what is said against religion. And for what object do they consult the works of the enemies of Christianity? Is it with the view to refute them? or rather is it not to find objections, and to assume the air of superior minds which have rid themselves of the "prejudices of education and childhood?" Our would-be philosophers desire to have the merit of speaking on religion, and they are unwilling to take the trouble to learn it in books or from well-informed persons. They only consult the opposite side; is this to act like reasonable men? They say "they desire not to be behind their age; they wish to keep pace with general progress." If it is to keep pace with true progress in the sciences, what is the use of perusing books which undermine religion and morality? If it be to keep pace with error and immorality, he who thinks or speaks so, evidently condemns himself.

TO BE CONTINUED.

SALVIATI, OR THE PARDON.

LONG before day the inhabitants of Messina had been aroused by the sound of the horn, the calls of the lodge-keepers and the shouts of huntsmen. Salviati, with his Neapolitan guests, had gone to hunt the deer in the forests of his domains. His passage through the great city had been noisy, and the thought of rousing the inhabitants to labor before day, had brought a smile to the face of the Sicilian lord. His own soul was so full of bitterness, that it was a pleasure for him to contradict and torment others. But although he was a hard task-master and very irritable, he was not so by nature—no. Salviati was not born with a cruel heart. On the contrary, God had filled it with tenderness and compassion; it was man who rendered him what he had been for several years, wicked, unpitiful, revengeful.

There are some men upon whom misfortune has a salutary effect; men who become better from having suffered and wept, and then are happy. But there are others who are soured by adversity, who will not endure it, who curse the hand that strikes them and blaspheme in their trials. Alas! how truly are they to be pitied! Instead of pouring oil and balm into their wounds, they put fire upon them.

On the day that Salviati was born, his noble mother experienced a double joy—a twin brother accompanied him into the world. There is nothing more beautiful than fraternal love, that love which is born and grows up beneath the home roof under the eyes of the mother: but perhaps the love of twins is stronger and deeper, than ordinary fraternal affection. Salviati in childhood passionately loved his

brother Sebastian—in youth he could not exist without him, he was the confidant of all his hopes, and dreams, and thoughts; in manhood he felt not half his strength in battle unless Sebastian was at his side, and after a victory, in the pomp of triumph, Sebastian felt no pride, nor joy, unless his brother was with him.

This intimate union should not have been broken; but the inhabitants of Messina put an end to it: they took from Salviati the half of his life, and with this seemed to have robbed him of all that was good and noble and generous in his nature. Only one thought haunted his mind—the death of his brother, only one desire filled his soul—vengeance. You have seen the waves dash up to a rock, break against it, recede, advance again, but never able to make any impression upon it. Thus the counsels of an old governor, the supplications and remonstrances of a holy archbishop, the tears and entreaties of Salviati's mother were useless—they were as the waves dashing against the rock.

Among all the days of the year there is none celebrated by the Sicilians with more pomp than the feast of St. Rosalie.

Salviati and Sebastian on their return from Naples came to Messina, their native city, dressed in their beautiful court robes to assist at the festival of the patroness of Sicily. Never had their mother been so proud of their beauty as on that day. They led the young nobility of the country who formed the escort of the Saint. The elite, the flower of Messina were in this brilliant cortege. Nothing was to be seen but velvet and brocade, satin and gold. Chevaliers, counts, marquises, dukes and princes surrounded the triumphal car of the Virgin, for in those days the highest in the land thought themselves honored in being near the cross. They lent an earthly splendor to these ceremonies, while the cross gave divine protection. Their swords and fances glittered around it, and its arms were extended above them as if in benediction. Salviati and his brother, mounted on white horses, were on the right and left side of the car, and after them followed the nobility of Messina and its environs. The enthusiastic multitude smiled upon Salviati and Sebastian, and praised their elegant appearance, for truly they were the handsomest young men of Messina or Palermo. The car of the Saint seemed like a moving pyramid, it was so elevated. The crown of precious stones set upon the head of the image, often ruffled the veils of white and rose-colored crape which were stretched across the streets, forming a transparent arch above the multitude. From the feet of the statue to the flower-strewed path, draperies of white velvet enriched with gold, fell in rich heavy folds, and each gradation of the car or rather obelisk was covered with flambeaux, bouquets, and vases smoking with incense. Join to all this magnificence ravishing harmonies, angelic voices, canticles teeming with poetry, a people animated with faith, hope and love, and you will have some idea of poetic Catholic Sicily.

But all this bright serenity was destined to be disturbed; over the scattered rose-leaves blood was soon to flow. Sebastian from his place beside the car, saw on the outskirts of the crowd, Rosa, the virtuous Rosa, a daughter of one of his mother's women, almost crushed. He turned his horse into the crowd, thus causing some commotion, and seizing the hand of the young waiting maid, led her blushing and embarrassed to the first rank. This movement created a tumult, and offensive words were uttered against Rosa and the young lord which he could not bear. He seized his sword and struck the man who had insulted him. Then cries were uttered, blows exchanged, and blood shed. A horrible *melée* ensued, and in the midst of it a stone thrown with great violence struck Sebastian on the forehead; he reeled on his horse, and falling forward, was dragged from his saddle, and

trampled under the feet of the furious lazzaroni. Salviati saw his brother fall, heard his last cry, and was no longer a man but a lion thirsting for blood and carnage. He also uttered a terrible cry—vengeance—vengeance—and neither the priests, nor the sacred image of the Saint, nor the cross which commands pardon, could restrain him. He threw himself sword in hand into the crowd and struck repeated blows. Those who had laid hands upon Sebastian fell in their turn, and each death blow but increased the fury of the populace.

The procession reached the church in disorder, and where but an hour before peace and quiet reigned, now fear and excitement prevailed. Salviati returned to his home as a lion returns to his den, the blood he had shed to revenge his brother caused him no remorse, it seemed that he had done his duty. Thus, to be at peace with himself, does man give to his passions an appearance of right, and then he no longer fears. Such is the perversity of his heart. The home of Salviati was an ancient feudal castle which reared its towers above the city, and by its strength and position commanded respect, and was also a protection to Messina. This important fortress was only separated from the city by deep ditches over which draw-bridges were placed, and these once raised and the portcullis of the gates let down, all entrance was impracticable. This Salviati knew well, and from his high towers he laughed at the menaces of the people. The anger of the multitude did not last long. "The people" is nothing more than an overgrown child, whose affections and hatred are evanescent. At the end of a few weeks peace was proclaimed between the castle and the city. The populace whom the young lord had outraged, forgave and forgot. But Salviati's resentment was not so short-lived: *he* did not forget the blood which had been spilt, nor forego the desire of revenge. That blood which he himself had caused to flow, did not appease him. The man who had killed his brother, the first great culprit had escaped him. But at last this culprit fell into his hands, and then the heart of the young Sicilian was filled with a satanic joy. The door of a horrible prison in the subterranean depths of the castle was opened, and a young gondolier, the murderer of Sebastian, was thrown into it. Poor gondolier! he had caused an instantaneous death, but was himself to die day by day, inch by inch, without a breath of air, a ray of light, or a single dream of hope!

Salviati breathed more freely; his brow was less gloomy; one would have said he had done a good action. He dared to look up to heaven while his soul revelled in this slow revenge. His good, gentle mother often interceded for the prisoner, but in vain, until at last sorrow and age did their work. She fell ill during lent, which her great piety had induced her to observe rigorously, and about the middle of Holy Week she was in her agony. In this terrible hour she assembled all her household, her old servants and young pages, her ladies of honor and waiting-maids, her steward and almoner, her son Salviati and—as if it, too, could hear, the portrait of Sebastian. When all were at her bedside, she said:

"In the name of the Father, Son and Holy Ghost, I declare that I die in the holy Roman Catholic Church, and I exhort all who hear these my last words, to be faithful to that holy religion and to live in sanctity. By doing this you will not only secure for yourselves a happy eternity, but also happiness in this life. Piety is a remedy for all evils. Charity fills your heart with joy. Faith gives you an armor and Hope gives you wings to mount above the degradation of this world. But do not believe that, to be Christians, it is enough to repeat every morning and evening, 'Our Father and Hail Mary.' No, no, this is not sufficient, you must learn to forgive; that is the great Christian science. To-morrow will be

Good Friday—the day of pardon—O if you wish to render my last moments sweet, go to church to-morrow, every one of you; do you hear my son?"

Salviati had been kneeling with the rest at the bedside, he arose, bent over his mother, and with pale lips, said,

"Mother, your will shall be done, to-morrow I will go to the church."

"It is well," replied his mother, "may our Lord be with you."

The next day the bells were silent in token of sorrow, but the faithful needed not their peals to call them to the church. In those days Good Friday was felt by every one; even children on that day were made to fast, and only a piece of bread was given to them after the noon-tide meal. On that day the salesman sold not, the traveller rested on his way, the merchant went not to his counter, nor the magistrate to his tribunal, kings sat not on their thrones, and war made truce—it was a day among days. Salviati fulfilled the promise he had made to his mother, and went with the crowd to venerate the cross and hear a holy missionary preach the sufferings, the sorrows and the death of Christ. How happens it that for eighteen centuries this tale has been told and yet listeners never grow weary? How is it that this death of the Son of Mary has not been lost in the ocean of ages, that boundless sea which has engulfed so many renowned ones? It is because this death of Christ was no ordinary death, it was not the death of a man, but that of a man-God, who delivered up his life for the redemption of a fallen world.

After the office of Good Friday, that slow, mournful service, the priest who was to rehearse the sorrows of the Son of man, ascended the pulpit, and when the *Cruz ave* and *Spes unica* had been chanted by the prostrate multitude, the missionary commenced. He spoke so impressively of the necessity of imitating our Saviour in pardoning those who injure us, that sobs were soon heard. "Beware!" he cried, "beware, if you will not forgive; if you cherish in your hearts rancor and hatred, do not say every morning, 'Our father who art in heaven,' for in that prayer you say, forgive us as we forgive others. Take care lest God take you at your word, and only pardon as you pardon." Then seized with one of those sudden inspirations which can only come from heaven, he held aloft the crucifix covered with a black veil, and in a voice of thunder exclaimed, "There is the image of your God! but He hides His face because He will not look upon the obdurate and inflexible, He veils Himself because you are not worthy to contemplate the features of Him whom you will not imitate—Him whom you crucify anew."

Then the immense crowd fell upon their knees and cried with sobs and tears—"uncover, uncover our Saviour, our Jesus!"

"No, no, I will not uncover the Saviour's image, until you have cast from your hearts all enmity, all desire of revenge."

"Uncover the face of Christ," sobbed the multitude.

"I will not unveil the face of Mary's Son—Jesus has suffered enough in His passion, I will not torture Him more. Hatred and revenge have wounded Him more than the thorny crown, more than the iron lance or the nails which pierced His hands and feet. I will not uncover the image of Jesus, for those sins are still beneath this roof."

"O uncover, we beseech thee, the image of Christ whom we wish to adore."

"No, no," and the inflexible preacher still kept the black veil over the crucifix.

A man, at some distance from the pulpit, now sent one of his servants to beg the priest to listen to the prayers of the assembled Christians, but he could not get near the preacher. The master himself then stood up in his place, and broke the

solemn silence which had succeeded the refusal of the missionary. "My Father, uncover the image of the Saviour, and I will do all that you wish."

At these words all eyes were fixed upon the man who spoke. Who had dared to raise his voice before the altar? It was Salviati. He continued hurriedly:

"Uncover the image of a forgiving God! I am Salviati, so celebrated for his revenge—Salviati, so much feared, so cruel to his enemies—uncover the face of Christ! Priest of the Lord, listen to my vow! I will instantly forgive not only all who have injured me, but also the man who killed my brother. O uncover the Saviour, and the murderer of Sebastian shall go forth free and pardoned. I forgive, I liberate on one condition—uncover the image of Jesus Christ."

The sacred image was instantly displayed to the tear-dimmed eyes of the multitude. Salviati, surrounded by the crowd, entered his castle. The door of the prison opened and he said to the murderer of his brother, "Go, you are free. I forgive you, as I hope God will forgive me."

When the young lord's mother heard of these things, she called her son to her side and said, with a smile of ineffable sweetness, "Salviati, I bless thee, thou art truly a Christian, thou hast forgiven—adieu, I go to sing the praises of God in heaven."

These were her last words, soon after which she expired in peace.

LEGEND OF THE SWEET CYCLAMEN.

CLOSE beside a crystal fountain,
Once a little flowret grew,
While the cedar of the mountain,
Softest shadows o'er it threw.

Summer days were round it ever,
Sunshine soft, or star-lit gloom,
And the storms of winter never
Came to mar its tender bloom.

Yet within its fairy bower
Dwelt it not without repining,
For that nature made its flower
Scentless—tho' so fair and shining.

So it bent its graceful head
To the wave in humble sadness,
While the rose tree near it shed
All the day its perfumed gladness.

But one lovely summer ev'n,
While all nature seemed to chide it,
Came the virgin queen of Heaven,
Pensive, pure, to sit beside it.

On the pretty wedding fell
Mary's eyes so chaste and holy,

And it seemed as she could tell
Why it bowed its head so lowly.

Well she loved it, pale and pure,
For it grew in humble duty,
Envy not the rose secure,
In the pride of conscious beauty.

With a smile of pity bland,
Then she touched it and imparted,
All the fragrance of her hand,
Which has never since departed.

Oh! where'er thou chance to see,
Fair sweet-scented Cyclamene,
May this legend bring to thee
Hope of help from heaven's queen.

May she on thee turn her eyes,
With her love embrace thee kindly,
Till thy gladdened soul arise
From the earthly ties that bind thee.

Then thou needest not to wreathe
Fancies round the wedding's bower,
Mary's love will o'er thee breathe
Sweets she never gave the flower!

Lamp.



PEKING.

JOURNEY IN TARTARY, THIBET AND CHINA.—I.

BY THE ABBE HUC.

THE French mission of Peking, once so flourishing under the early emperors of the Tartar-Mantchou dynasty, was almost extirpated by the constant persecutions of Kia-king, the fifth monarch of that dynasty, who ascended the throne in 1799. The missionaries were dispersed or put to death, and at that time Europe was herself too deeply agitated to enable her to send succor to this distant Christendom, which remained for a time abandoned. Accordingly, when the French Lazarists re-appeared at Peking, they found there scarce a vestige of the true faith. A great number of Christians, to avoid the persecutions of the Chinese authorities, had passed the Great Wall, and sought peace and liberty in the deserts of Tartary, where they lived dispersed upon small patches of land which the Mongols permitted them to cultivate. By dint of perseverance the missionaries collected together these dispersed Christians, placed themselves at their head, and hence superintended the mission of Peking, the immediate administration of which was in the hands of a few Chinese Lazarists. The French missionaries could not, with any prudence, have resumed their former position in the capital of the empire. Their presence would have compromised the prospects of the scarcely reviving mission.

In visiting the Chinese Christians of Mongolia, we more than once had occasion to make excursions into the Land of Grass (*Isao-Ty*), as the uncultivated portions of Tartary are designated, and to take up our temporary abode beneath the tents of the Mongols. We were no sooner acquainted with this nomadic people than we loved them, and our hearts were filled with a passionate desire to announce the gospel to them. Our whole leisure was therefore devoted to acquiring the Tartar dialects, and, in 1842, the Holy See at length fulfilled our desires, by erecting Mongolia into an Apostolic Vicariat.

Towards the commencement of the year 1844, couriers arrived at Si-wang, a small Christian community, where the Vicar-Apostolic of Mongolia had fixed his

episcopal residence. Si-wang itself is a village, north of the Great Wall, one day's journey from Suen-hoa-Fou. The prelate sent us instruction for an extended voyage we were to undertake for the purpose of studying the character and manners of the Tartars, and of ascertaining as nearly as possible the extent and limits of the Vicariat. This journey, then, which we had so long meditated, was now determined upon; and we sent a young Lama convert in search of some camels which we had put to pasture in the kingdom of Naiman. Pending his absence, we hastened the completion of several Mongol works, the translation of which had occupied us for a considerable time. Our little books of prayer and doctrine were ready, still our young Lama had not returned; but thinking he could not delay much longer, we quitted the Valley of Black Waters (*Hé-Chuy*,) and proceeded on to await his arrival at the Contiguous Defiles (*Pié-lié-Keou*,) which seemed more favorable for the completion of our preparations. The days passed away in futile expectation; the coolness of the autumn was becoming somewhat biting, and we feared that we should have to begin our journey across the deserts of Tartary, during the frosts of winter. We determined, therefore, to despatch some one in quest of our camels and our Lama. A friendly catechist, a good walker and a man of expedition, proceeded on this mission. On the day fixed for that purpose he returned: his researches had been wholly without result. All he had ascertained at the place which he had visited was, that our Lama had started several days before with our camels. The surprise of our courier was extreme when he found that the Lama had not reached us before himself. "What!" exclaimed he, "are my legs quicker than a camel's! They left Naiman before me, and here I am arrived before them! My spiritual fathers, have patience for another day. I'll answer that both Lama and camels will be here in that time." Several days, however, passed away, and we were still in the same position. We once more despatched the courier in search of the Lama, enjoining him to proceed to the very place where the camels had been put to pasture, to examine things with his own eyes, and not to trust to any statement that other people might make.

During this interval of painful suspense, we continued to inhabit the Contiguous Defiles, a Tartar district dependent on the kingdom of Ouinot.* These regions appear to have been affected by great revolutions. The present inhabitants state that, in the olden time, the country was occupied by Corean tribes, who, expelled thence in the course of various wars, took refuge in the peninsula which they still possess, between the Yellow Sea and the Sea of Japan. You often, in these parts of Tartary, meet with the remains of great towns, and the ruins of fortresses, very nearly resembling those of the middle ages in Europe, and, upon turning up the soil in these places, it is not unusual to find lances, arrows, portions of farming implements, and urns filled with Corean money.

Towards the middle of the 17th century, the Chinese began to penetrate into this district. At that period, the whole landscape was still one of rude grandeur; the mountains were covered with fine forests, and the Mongol tents whitened the valleys, amid rich pasturages. For a very moderate sum the Chinese obtained permission to cultivate the desert, and as cultivation advanced, the Mongols were obliged to retreat, conducting their flocks and herds elsewhere.

From that time forth the aspect of the country became entirely changed. All the trees were grubbed up, the forests disappeared from the hills, the prairies were

* Notwithstanding the slight importance of the Tartar tribes, we shall give them the name of kingdoms, because the chiefs of these tribes are called *Wang* (King.)

cleared by means of fire, and the new cultivators set busily to work in exhausting the fecundity of the soil. Almost the entire region is now in the hands of the Chinese, and it is probably to their system of devastation that we must attribute the extreme irregularity of the seasons which now desolate this unhappy land. Droughts are of almost annual occurrence; the spring winds setting in, dry up the soil; the heavens assume a sinister aspect, and the unfortunate population await, in utter terror, the manifestation of some terrible calamity; the winds by degrees redouble their violence, and sometimes continue to blow far into the summer months. Then the dust rises in clouds, the atmosphere becomes thick and dark; and often, at mid-day, you are environed with the terrors of night, or rather, with an intense and almost palpable blackness, a thousand times more fearful than the most sombre night. Next after these hurricanes comes the rain; but so comes, that instead of being an object of desire, it is an object of dread, for it pours down in furious raging torrents. Sometimes the heavens suddenly opening pour forth in, as it were, an immense cascade all the water with which they are charged in that quarter; and immediately the fields and their crops disappear under a sea of mud, whose enormous waves follow the course of the valleys, and carry every thing before them. The torrent rushes on, and, in a few hours the earth re-appears; but the crops are gone, and worse even than that, the arable soil also has gone with them. Nothing remains but a ramification of deep ruts, filled with gravel, and thenceforth incapable of being ploughed.

Hail is of frequent occurrence in these unhappy districts, and the dimensions of the hail-stones are generally enormous. We have ourselves seen some that weighed twelve pounds. One moment sometimes suffices to exterminate whole flocks. In 1843, during one of these storms, there was heard in the air a sound as of a rushing wind, and therewith fell, in a field near a house, a mass of ice larger than an ordinary mill-stone. It was broken to pieces with hatchets, yet, though the sun burned fiercely, three days elapsed before these pieces entirely melted.

The droughts and the inundations together sometimes occasion famines which well nigh exterminate the inhabitants. That of 1832, in the 12th year of the reign of *Tao-Kouang*,* is the most terrible of these on record. The Chinese report that it was everywhere announced by a general presentiment, the exact nature of which no one could explain or comprehend. During the winter of 1831, a dark rumor grew into circulation. *Next year, it was said, there will be neither rich nor poor; blood will cover the mountains; bones will fill the valleys.* (*Ou fou, ou kioung; hue man chan, kou man tchouan.*) These words were in every one's mouth; the children repeated them in their sports; all were under the domination of these sinister apprehensions when the year 1832 commenced. Spring and summer passed away without rain, and the frosts of autumn set in while the crops were yet green; these crops of course perished, and there was absolutely no harvest. The population was soon reduced to the most entire destitution. Houses, fields, cattle, every thing was exchanged for grain, the price of which attained its weight in gold. When the grass on the mountain sides was devoured by the starving creatures, the depths of the earth were dug into for roots. The fearful prognostic that had been so often repeated became accomplished. Thousands died upon the hills, whither they had crawled, in search of grass; dead bodies filled the roads and houses; whole villages were depopulated to the last man. There was, indeed, *neither rich nor poor*; pitiless famine had leveled all alike.

*Sixth Emperor of the Tartar-Mantchou dynasty. He died in the year 1849.

It was in this dismal region that we waited with impatience the courier, whom, for a second time, we had despatched into the kingdom of Naiman. The day fixed for his return came and passed, and several others followed, but brought no camels, nor Lama, nor courier, which seemed to us most astonishing of all. We became desperate; we could not longer endure this painful and futile suspense. We devised other means of proceeding, since those we had arranged appeared to be frustrated. The day of our departure was fixed; it was settled, further, that one of our Christians should convey us in his car to *Tolon-Noor*, distant from the Contiguous Defiles about fifty leagues. At *Tolon-Noor* we were to dismiss our temporary conveyance, proceed alone into the desert, and thus start on our pilgrimage as well as we could. This project absolutely stupefied our Christian friends; they could not comprehend how two Europeans should undertake by themselves a long journey through an unknown and inimical country: but we had reasons for abiding by our resolution. We did not desire that any Chinese should accompany us. It appeared to us absolutely necessary to throw aside the fetters with which the authorities had hitherto contrived to shackle missionaries in China. The excessive caution, or rather the imbecile pusillanimity, of a Chinese catechist, was calculated rather to impede than to facilitate our progress in Tartary.

On the Sunday, the day preceding our arranged departure, every thing was ready; our small trunks were packed and padlocked, and the Christians had assembled to bid us adieu. On this very evening, to the infinite surprise of all of us, our courier arrived. As he advanced, his mournful countenance told us before he spoke that his intelligence was unfavorable. "My spiritual fathers," said he, "all is lost; you have nothing to hope; in the kingdom of Naiman there no longer exist any camels of the Holy Church. The Lama doubtless has been killed and I have no doubt the devil has had a direct hand in the matter."

Doubts and fears are often harder to bear than the certainty of evil. The intelligence thus received, though lamentable in itself, relieved us from our perplexity as to the past, without in any way altering our plan for the future. After having received the condolences of our Christians, we retired to rest, convinced that this night would certainly be that preceding our nomadic life.

The night was far advanced, when suddenly numerous voices were heard outside our abode, and the door was shaken with loud and repeated knocks. We rose at once; the Lama, the camels, all had arrived; there was quite a little revolution. The order of the day was instantly changed. We resolved to depart, not on the Monday, but on the Tuesday; not in a car, but on camels, in true Tartar fashion. We returned to our beds perfectly delighted; but we could not sleep, each of us occupying the remainder of the night with plans for effecting the equipment of the caravan in the most expeditious manner possible.

Next day, while we were making our preparations for departure, our Lama explained his extraordinary delay. First, he had undergone a long illness; then he had been occupied a considerable time in pursuing a camel which had escaped into the desert; and finally he had to go before some tribunal, in order to procure the restitution of a mule which had been stolen from him. A law-suit, an illness, and a camel hunt were amply sufficient reasons for excusing the delay which had occurred. Our courier was the only person who did not participate in the general joy; he saw it must be evident to every one that he had not fulfilled his mission with any sort of skill.

All Monday was occupied in the equipmant of our caravan. Every person gave his assistance to this object. Some repaired our travelling-house, that is to

say, mended or patched a great blue linen tent; others cut for us a supply of wooden tent-pins; others mended the holes in our copper kettle, and renovated the broken leg of a joint stool; others prepared cords, and put together the thousand and one pieces of a camel's pack. Tailors, carpenters, braziers, rope-makers, saddle-makers, people of all trades assembled in active co-operation in the court-yard of our humble abode. For all, great and small, among our Christians were resolved that their spiritual fathers should proceed on their journey as comfortably as possible.

On Tuesday morning there remained nothing to be done but to perforate the nostrils of the camels, and to insert in the aperture a wooden peg, to use as a sort of bit. The arrangement of this was left to our Lama. The wild, piercing cries of the poor animals, pending the painful operation, soon collected together all the Christians of the village. At this moment, our Lama became exclusively the hero of the expedition. The crowd ranged themselves in a circle around him; every one was curious to see how, by gently pulling the cord attached to the peg in its nose, our Lama could make the animal obey him, and kneel at his pleasure. Then, again, it was an interesting thing for the Chinese to watch our Lama packing on the camels' backs the luggage of the two missionary travellers. When the arrangements were completed, we drank a cup of tea, and proceeded to the chapel; the Christians recited prayers for our safe journey; we received their farewell, interrupted with tears, and proceeded on our way. Samdadchiemba, our Lama came-



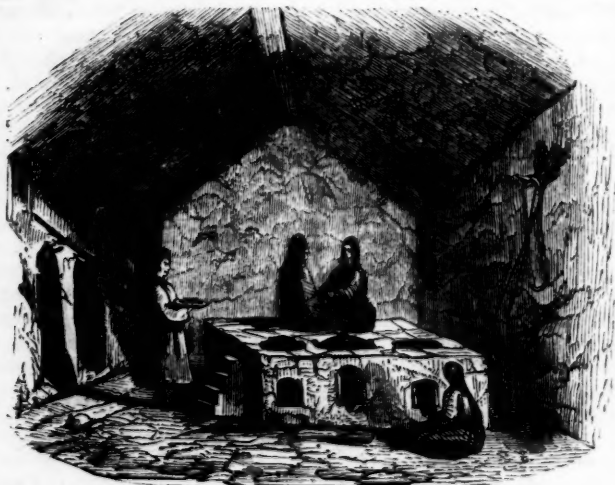
THE TRAVELLERS SETTING OUT ON THEIR JOURNEY.

leer, gravely mounted on a black, stunted, meagre mule, opened the march, leading two camels laden with our baggage; then came the two missionaries, MM. Gabet and Huc, the former mounted on a tall camel, the latter on a white horse.

Upon our departure we were resolved to lay aside our accustomed usages, and to become regular Tartars. Yet we did not at the outset, and all at once, become exempt from the Chinese system. Besides that, for the first mile or two of our journey, we were escorted by our Chinese Christians, some on foot, and some on horseback; our first stage was to be an inn kept by the Grand Catechist of the Continuous Defiles.

The progress of our little caravan was not at first wholly successful. We were quite novices in the art of saddling and girthing camels, so that every five minutes we had to halt, either to re-arrange some cord or piece of wood that hurt and irritated the camels, or to consolidate upon their backs, as well as we could, the ill-packed baggage that threatened, ever and anon, to fall to the ground. We advanced, indeed, despite all these delays, but still very slowly. After journeying about thirty-five lis,* we quitted the cultivated district, and entered upon the Land of Grass. There we got on much better; the camels were more at their ease in the desert, and their pace became more rapid.

We ascended a high mountain, where the camels evinced a decided tendency to compensate themselves for their trouble, by browsing, on either side, upon the tender stems of the elder tree, or the green leaves of the wild rose. The shouts we were obliged to keep up, in order to urge forward the indolent beasts, alarmed infinite foxes, who issued from their holes and rushed off in all directions. On attaining the summit of the rugged hill we saw in the hollow beneath the Christian inn of *Yan-Pa-Eul*. We proceeded towards it, our road constantly crossed by fresh and limpid streams, which, issuing from the sides of the mountain, re-unite at its foot, and form a rivulet, which encircles the inn. We were received by the landlord, or, as the Chinese call him, the Comptroller of the Chest.



KANG OF A TARTAR-CHINESE INN.

Inns of this description occur at intervals in the deserts of Tartary, along the confines of China. They consist almost universally of a large square enclosure, formed by high poles interlaced with brushwood. In the centre of this enclosure is a mud house, never more than ten feet high. With the exception of a few wretched rooms at each extremity, the entire structure consists of one large apart-

* The Chinese *Li* is about equivalent to the quarter of an English mile.

ment, serving at once for cooking, eating, and sleeping; thoroughly dirty, and full of smoke and intolerable stench. Into this pleasant place all travellers, without distinction, are ushered, the portion of space applied to their accommodation being a long, wide *Kang*, as it is called, a sort of furnace, occupying more than three-fourths of the apartment, about four feet high, and the flat, smooth surface of which is covered with a reed mat, which the richer guests cover again with a travelling carpet of felt, or with furs. In front of it, three immense coppers, set in glazed earth, serve for the preparation of the traveller's milk-broth. The apertures by which these monster boilers are heated, communicate with the interior of the *Kang*, so that its temperature is constantly maintained at a high elevation even in the terrible cold of winter. Upon the arrival of guests, the Comptroller of the Chest invites them to ascend the *Kang*, where they seat themselves, their legs crossed tailor-fashion, round a large table, not more than six inches high. The lower part of the room is reserved for the people of the inn, who there busy themselves in keeping up the fire under the caldrons, boiling tea, and pounding oats and buckwheat into flour for the repast of the travellers. The *Kang* of these Tartar-Chinese inns is, till evening, a stage full of animation, where the guests eat, drink, smoke, gamble, dispute, and fight: with night-fall, the refectory, tavern, and gambling-house of the day is suddenly converted into a dormitory. The travellers, who have any bed-clothes unroll and arrange them; those who have none settle themselves as best they may in their personal attire, and lie down, side by side, round the table. When the guests are very numerous they arrange themselves in two circles, feet to feet. Thus reclined, those so disposed sleep; others, awaiting sleep, smoke, drink tea, and gossip. The effect of the scene, dimly exhibited by an imperfect wick floating amid thick, dry, stinking oil, whose receptacle is ordinarily a broken tea-cup, is fantastic, and to the stranger fearful.

The Comptroller of the Chest had prepared his own room for our accommodation. We washed, but would not sleep there; being now Tartar travellers, and in possession of a good tent, we determined to try our apprentice hand in setting it up. This resolution offended no one; it was quite understood we adopted this course, not out of contempt towards the inn, but out of love for a patriarchal life. When we had set up our tent, and unrolled on the ground our goat-skin beds, we lighted a pile of brushwood, for the nights were already growing cold. Just as we were closing our eyes, the Inspector of Darkness startled us with beating the official night alarm, upon his brazen *tam-tam*, the sonorous sound of which, reverberating through the adjacent valleys, struck with terror the tigers and wolves frequenting them, and drove them off.

TO BE CONTINUED.

THE ABBEY OF FORE.

Behold those abbey walls so grey,
Oh! where's yon turrets' chime?
Songs of the blessed where are they?
That swell'd in olden time.
Where are those hallowed choirs at "even?"
That matin music where?
Those hymns that once were sung to heaven
Now angels sing them there.

The sunlight of departing eve,
The moonbeam glancing through
The broken arches, teach to grieve,
For hearts long broken too.

As o'er yon mouldering hangs,
That wreath the ivy makes,
Thus round the heart shall memory's pangs
Cling dearer while it breaks

The green tree o'er your altar bends,
The long grass sweeps thy wall,
Deeply her sigh the midnight sends,
Along thy chancel hall.
Of sainted memories calm and bright,
No legend needs to tell,
For story's pen must fail to write
What ruin paints so well.

THE PROPHECIES OF MALACHI.—I.

IN almost every work treating of the Roman Pontiffs, the reader will stumble on a long list of Latin sentences, called "The Prophecies of Malachi." These sentences are upwards of a hundred in number, and contain some three or four words each—never more. They are written in very enigmatical language, as most prophecies are; and though the verbal translation of most of them may be easy enough, yet it requires not a little ingenuity and penetration to interpret the drift and application of them. Each of these prophecies is supposed to contain an allusion to one of the Popes; and, taking them consecutively, it is said that you may find in each a hint given of the most striking feature in the reign of each successive Pope; in fact, that each *prophecy* epitomises a pontifical reign. This gives rise to a deal of excitement in Rome, whenever the death of a Pope causes a vacancy in the Holy See. It puts the quidnuncs on the qui vive at once, and the *prophecy* flies from mouth to mouth, each one trying to make out from it who the next Pope is likely to be. The prophecy for the present is, "*Cruz de Cruce—Cross from cross.*" On the death of Gregory XVI, it was in every body's mouth immediately, "*Cruz de cruce,*" said one, "whoever can it be?"

"Why, you know," said Sir Oracle, "*cruz de cruce* must be an Archbishop, on account of the double cross, which is the badge of an Archbishop."

"No," suggested a third, "*cruz de cruce* means *one cross after another*; and you may depend upon it that the next Pope will have a very troublesome reign."

Pius IX was that Pope; he was an Archbishop, and he has had a sufficient miserable time of it, in all conscience. So to a certain extent, each interpreted the writing on the wall very fairly.

Some ascribe these prophecies to Saint Malachi, and hence the derivation of their name; others give them a different source. While conclaves are being held for the election of Popes, each assisting Cardinal is attended by a secretary, who is called his "conclavista." We may easily conceive that each of these is anxious for the elevation of his own particular Cardinal to the papacy; and, accordingly, some say that the prophecies of Malachi owe their origin to a ready-witted *Conclavista*, who was anxious to secure the promotion of his patron to the tiara. Though their source may be hidden in obscurity, at least, certain it is, that they have now been in existence some hundreds of years; and whether it be owing to chance or not, it is also certain that some of the prophecies have tallied remarkably well with the events in some of the pontifical reigns. Not happening to have a book of reference at hand, we will quote a few cases *memoriter*.

Without going back to Benedict XIV and Ganganelli, both of which prophecies were remarkably apt, we will begin with Pius VI. "Peregrinus Apostolicus," says Malachi, "an apostolic wanderer." Let us take a glance at the chief events of this Pontiff's life, and then let us say how far Malachi was out in styling him the "Apostolic Wanderer."

In the month of May, 1734, a young man of slender frame, but of classical features and eagle eye, set out on foot from the little town of Cesena, to seek his fortune at Rome. His purse was light enough; but he had some countervailing advantages on his side. He was profoundly learned; he was buoyed up by the confidence of youth; and, above all, he had an unswerving trust in the protection of Providence. And so he journeyed forth. His name was Angelo Braschi. On reaching Rome, he went at once to the house of a friend of his father, to present a letter of introduction with which he was provided. The friend received him as such patrons receive such clients generally; he was so glad to see him; could he do any thing for him? if so, command his services any time; call in some day; he had an engagement in the city now: good morning. Braschi went forth; the door was closed; and the friend forgot him.

The following day, Cardinal Ruffo and Braschi's patron were walking on Monte Pincio, when a young man passed by them and bowed.

"Who is that young man?" asked his Eminence.

"A poor fellow," replied the *friend*, "who has come to Rome to seek his fortune, penniless and friendless, trusting in Providence. I dare say he has not more

than a scudo in his pocket this moment, and doesn't know where the next is to come from when that is gone."

The next day, with the same walk, came the same meeting and the same bow.

"In truth," said Cardinal Ruffo, "I should very much like to know how near the truth you came, in your guesses about that young man's resources, yesterday."

"Would your Eminence like to question him?"

"Yes; call him," said the Cardinal.

"Braschi," said the patron, calling to him. He advanced. "Braschi," he continued, "his Eminence, Cardinal Ruffo, wishes to know how much you had in your pocket when we met you yesterday, and what you have left now?"

"As his Eminence desires, I will tell you. Yesterday I had a scudo; to-day I have seven paolas."

"And how long do you expect your seven paolas to last you?" said the Cardinal.

"Two days," said Braschi, calmly.

"And what will you do then?"

"I don't know—heaven will provide for me."

"Are you really in earnest?" said the Cardinal, smiling.

"Most certainly," replied the youth.

"And are you sure you will not die of hunger?"

"Certain of it."

"You are so full of faith, that I begin to be of your opinion too," said the Cardinal. "Come with me."

"*Servitore suo Eminenza*," said Braschi, and he followed the Cardinal.

In two hours afterwards, Angelo Braschi was duly appointed secretary to Pope Benedict XIV, who the next year made him auditor, and soon after treasurer della Camera Apostolica, a post which infallibly leads to the purple. On the death of Rezzonico, (Clement XIII,) he received the Cardinal's hat at the hands of Ganganelli, (Clement XIV,) and when he in turn, paid the debt of nature, the poor boy of Cesena, who had entered Rome with a crown in his purse, was elected king of the Christian world, and two hundred and fifty-fourth successor of St. Peter, under the title of Pius VI.

"Peregrinus Apostolicus!" said the Roman pundits, quoting Malachi, "what is it to be all about?"

Let us go on and see.

Pius VI attained the Pontificate at a very stormy period; coming tempests blackened every quarter of the horizon. The Jesuits had just been suppressed by Ganganelli, and Pasquin said of them when they were driven from Rome, "divites dimisit inanes." At the same time America was throwing off the English yoke; and the Emperor Joseph had put himself at the head of the *soi-disant* philosophers; the earth was full of convulsions, and every throne trembled.

Great storms are usually preceded by great calms. During the quiet hours that preceded the outbreak of the French Revolution, Pius VI did a great deal. He built a new wing to the Vatican, and enriched it with the splendid museum, whither artists of all nations love to flock. He enlarged the harbor of Ancona, and constructed the light-house which stands there. The magnificent sacristy attached to the Basilica of St. Peter's, was raised by him. And he continued the draining of the Pontine marshes, that great work that has successively engaged the Roman Republic, the Emperors, and the Popes. Thanks to his immense labors, the African road was freed from the mountains which encumbered it, and under which it had almost disappeared. A canal was dug to conduct the stagnant waters of the marshes to Lake Fogliano. Twelve thousand acres were regained for the cultivation of corn and the feeding of cattle. An entire town was about to be raised, in order to crown this triumph of human mind over nature, when suddenly the tempest burst, and the French Revolution once more deluged Europe with Vandalism.

One thing led to another, till at length the electric chain of events conducted the lightning to the Vatican. On the 13th of February, 1793, the French Consul at Rome received orders to display the escutcheon of the Republic over the door of his palace and that of the French Academy. He did so; the populace remon-

strated; but the Consul, by way of reply, ordered out his carriage, and paraded through the Corso, with a tri-color vauntingly displayed. Upon this, the people from murmurs changed to groans; and the French Commissioner mocked them with contemptuous expressions. The Roman stiletto was the next argument appealed to, and M. Bassville was at once assassinated. The Republic had now a murder to avenge. Napoleon was soon encamped before Rome; he placed it under a contribution of thirty-one millions of francs, taxed it with a supply of sixteen thousand horses, and took from it a part of Romagna. Another assassination now took place, and the second murder called for a second vengeance. It was more prompt and terrible than the first. Napoleon was engaged in the Tyrol; Berthier therefore invested Rome, and entered it on the 5th of February, 1798. A month after, the Pope began his *wanderings*; he left Rome by the Porta Angelica as a prisoner; he was then eighty years old.

Undecided as to what country the illustrious captive might be taken to, the Directory had him first conducted to Vienne, but in consequence of an earthquake, they left it for Florence. In the spring of 1799, when the Russian and Austrian armies were threatening Italy, he was removed, in spite of the paralysis by which he had been attacked, to Parma, from Parma to Turin, from Turin to Braiçon, and from Braiçon to Valence, in the south of France, where he died on the 27th of August. During his journey he had been obliged to cross the Alps on a litter, in the midst of the snow, his body covered with wounds. On entering the town of Valence it was found that no accommodation had been prepared for him. He was led to the Hotel de Ville, and whilst a room was being got ready for him, was set down on the terrace. It was then that he opened his eyes, which he habitually kept closed: and, astonished at the magnificence of the landscape which was displayed beneath his view, he raised himself, and cried out, *O che bella vista!*

In the meanwhile the illness of the Sovereign Pontiff was advancing with rapid strides, and the martyr was approaching the end of his sufferings. On the 29th of August a violent vomiting announced that the paralysis had reached his bowels. Pius VI now feeling that his end drew near, asked for the holy Viaticum from the Archbishop of Corinth; and received it sitting up in an arm-chair, clad in his pontifical robes, with one of his hands resting on his breast, and the other on the Holy Gospel. On the day following the same prelate administered to him Extreme Unction. Towards midnight the frequency of the palpitations left no doubt as to the speedy dissolution of his holiness. The Archbishop of Corinth, who had already prepared him for his passage, now gave him the papal absolution in *articulo mortis*. Pius VI, making a last effort, raised himself up, and in dying pronounced his sovereign benediction over the world, which he was about to leave.* Thus died Angelo Braschi, a prisoner in a strange land.

The next prophecy on the list is "*Aquila Rapax—a rapacious eagle.*"

On the death of Pius VI, the Sacred College selected to wear the tiara, Cardinal Chiamonte, under the title of Pius VII. In our next number we shall see what connection there was between this Pontiff's reign and "a rapacious eagle."—*Lamp.*

TO BE CONTINUED.

MOTHERS AND DAUGHTERS.—It is a most painful spectacle in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their music, their fancy work, and their reading—beguiling themselves to the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but, as a necessary consequence of a neglected duty, growing weary of their useless lives, laying hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are. These individuals will often tell you, with an air of affected compassion, that "poor mama is working herself to death;" yet no sooner do you propose that they should assist her, than they declare she is quite in her element—in short, that she would never be happy if she had only half as much to do.

*This sketch of the life of Pius VI, is taken from an interesting work by Dumas, "Pictures of Travels in the South of France."

POPULAR MUSIC A PART OF POPULAR EDUCATION.

IN the report of an association formed in Lower Normandy, some years ago, to examine into the actual state of music in that province, and to report upon the means for improving it, the persons deputed by the association express themselves as follows: "Music, according to its most known applications, is distinguished into four sorts,—the music of the Church, the music of the theatre, the music of the concert-room, and the music of war. Of these four kinds, the most important, whether by reason of its own character or of the number of persons interested in it, is beyond contradiction the music of the Church; the other three are not of the same general importance, and interest only particular persons. The committee, however, desire to call the attention of the association to a fifth kind of music, which has been far too much neglected among us,—we mean popular music. Popular songs, so important in themselves by reason of the instruction (good or bad) which they contain, and their powerful action upon the population,—popular songs, cultivated with so much care in Germany and Switzerland, are amongst ourselves little else than a mass of things without meaning, worthless, and too often immoral."

How far the manifesto of an association formed with a similar purpose, viz. to report upon the actual state of music amongst ourselves, might adopt with truth the words of the committee in Normandy, it will hardly be thought to belong to us to determine. We have cited the passage because it is the first clear and definite recognition we have met with of a practical truth not very practically recognised; we mean, the truth that popular music is a branch of music standing by itself, and requiring to be treated by itself, as that which has, always has had, and always will have, an independent existence in every nation or people, whether civilized or uncivilized. Music, technically so called, is a special thing. If sacred, it is either the chant of the church-choir, or the performance of certain musicians, from compositions of particular masters, according as different persons may prefer to use the term; in any case it is something special, in which certain special persons only can be concerned, at least as principals: if secular, it is either that of the theatre, the music-hall, or the army. Popular music is something in its nature distinct from the music which is the production of the musical profession. It is those poems or songs and their melodies which a whole people love to sing, and as a matter of fact, actually do sing. And these musical "heir-looms," so to speak, of a population, these hereditary things which pass from mouth to mouth in the commerce of life and its social intercourse, stand on a ground of their own, and are but accidentally indebted to the musical profession, which in fact, only now and then originates any thing that passes out of its own limited sphere into the wide world of popular use. It follows therefore, from what we have said—and it is of the utmost importance that this observation should be remembered—that, with or without direction, this kind of music is quite sure to go on, as it has hitherto gone on. People of all classes will continue to the end of time to have their songs, good or bad, and will continue to use the natural gift of an ear and voice on such things as fall in their way. Popular music, therefore, is quite in a position to laugh at any education system, as far as regards the question of mere existence. It can go on, as far as itself is concerned, as well without as with the favor and countenance of schools. Let the school system ignore it; all that it loses thereby is a little stimulus and some particular bent or direction. The thing itself, being a natural product of human society, grows up spontaneously. Cultivation may indeed train and form and make a garden flower of the wild plant, which, without it, might perhaps become extremely rank and offensive; but to suppose that without cultivation popular music will cease to exist, is a notion of which any serious refutation would be out of place.

The Committee of the Association of Normandy, contemplating the same kind of prospect in their own country as we have been here insisting upon with reference to our own, viz. the existence of a vulgar literature (if the two expressions will bear juxtaposition) of illiterate songs, enjoying a systematic circulation

amongst the people, partly by means of oral tradition, partly through the petty trade of travelling hawkers, basket men, book-stall keepers, little printers in the provincial towns, and the like, comment upon the fact before them as follows: "It concerns the friends of the country to apply a prompt remedy to a state of things so afflicting; it is of the greatest importance, in proportion as the taste for singing is extended, to give a good direction to it, and to point out to art its true vocation, viz. that of making men better." Every Catholic will at once concur in this obvious sentiment. Indeed, it seems scarcely possible to conceive an objection capable of being raised against the following proposition, namely, that the musical literature of the poor, the class of poetry which they are willing to buy and to adopt for the staple of their recreation and enjoyment during leisure hours, and to sing themselves to familiar airs, legitimately, and even necessarily, falls under the direct cognisance of any system of education that professes to take upon itself the name and responsibility of being a system of education for the poor. The early direction into the way of virtue and religion of such a characteristic taste in the poorer classes as that of their own popular music, and the suitable provision for its wants, speaks for itself as a most essential part of their education.

Did it, indeed, depend upon a school system to give being to a taste for popular music, to awaken a wholly latent power, which, but for the operation of school influences, would lie completely quiet and inactive, the aspect of the question would be altogether changed, a number of new considerations would pour in. It would be incumbent upon us to reflect upon the consequences of calling such a taste into being; whether, after it was brought into being, it could be sufficiently kept in order, and be directed on the whole towards virtue and piety. It would be necessary to consider whether it could be supplied with wholesome nutriment, or whether there would not be danger of its breaking bounds and feeding itself with garbage and poison. Promoters of education would in this case be in the condition of the fisherman in the Arabian Nights' story, who had the Genius safe locked up in the chest which his net had dragged forth from the bottom of the sea, and secured against an escape by being barred down with Solomon's seal. Here the fisherman could stand at ease and take his own time to consider, and could please himself whether or not it would be to his advantage to let him out; but when once he had unwittingly broken the seal, and the genius stood by him in the form of a monster bidding him prepare for immediate death, the case was quite another thing. He was then put to his wits' end to devise some plan for managing the monster, which, as the story goes, he cleverly succeeded in doing, by getting him satisfactorily shut up in the chest again; whereupon he was able to make his own terms with his prisoner, as to a second release.

The case, however, that comes practically before the poor-school system at the present day is not that of letting or not letting the monster out; he is out already. It is not a question about evoking a popular music: it is already evoked. It lives with a sufficiently rampant life of its own, which will not be easily persuaded, like the Genius of the Eastern story, to listen to any proposition about going back into confinement again.

If it should be thought that we are exaggerating the importance of the subject as a question affecting the future course of our poor-school system, by comparing the attitude of the popular taste for music, in the living form in which it breathes and acts among the poorer classes, towards our poor-schools, to that of the genius threatening the fisherman with impending destruction, we should say in reply, that the extent to which music is a corrupting element among the poor, is but little known, and has never been fairly studied.

In the year 1849, his Eminence Cardinal Wiseman wrote thus to the secretary of the Catholic Poor-School Committee:

"My dear Sir,—Allow me to call your attention, and through you that of the Catholic Poor-School Committee, and indeed of the Catholic body in general, to the importance of introducing music more effectually into our system of education. In the first place, it is being almost universally introduced into Protestant poor education; and I think it quite a duty for us to keep pace with this to the full extent of our power. And in the case of an agreeable and attractive accomplishment, it is easy to see how important it is for us not to allow hostile schools to possess any advantage," &c.

In pursuance of the wish of his Eminence, as expressed in the letter from which this passage is quoted, backed by the expression of similar views on the part of other prelates, an effort was made by the Poor-School Committee in conjunction with the clergy in London to give to several schools the advantage of the regular visits of a professional music-master. We learn, however, that this experiment does not seem to have done much for the growth of a popular cultivation of music in the schools where the trial has been made. Not, of course, that the scheme has failed of all success; rather it appears to have deserved praise and sympathy on many accounts, and to have produced a certain amount of good; but the result has scarcely been commensurate with the labor bestowed, and above all, has not been precisely of the nature and quality that was most desired; in one word, the result has been too professional. Popular music, as we have already urged, is not a creation of the musical profession, but a plant of native growth in human society. A great deal turns upon this truth. If the object be popular music in the poor-school, trained into the channel of innocent gaiety, virtue, and religion, it is plainly an error, and contrary to the very nature of things to suppose that this is to be realised by the mere visits at intervals of a professional music-master. We are not here depreciating the services which the professional music-master may be made to render in our poor-schools, but only pointing out the unreasonableness of looking to him for a result which he has never intended to produce. How does the case practically stand? The school-room contains a number of poor children, who bring their native gifts and tastes with them; they are fond of singing by nature, and they want something that they can appreciate and understand. It is plain, then, that the popular music of the school-room must, in this respect, and in a good sense, be the juvenile counterpart of what it is in the world at large; that is, it must be a something that tallies with the ideas, dispositions, and tastes of the children, a something which they can relish naturally, and sing with zest. Innocent gaiety, virtue and religion may surely have zest and vocal relish as well as vice and debauchery; and this zest may as well express itself in singing in a virtuous and religious way in a merry chorus among the juvenile inmates of the poor-school, as in a ribald and obscene way among the mob-chorus of the Vic. gallery of the Coburg Theatre. But we say if this is what is meant by the music of the poor-school, then we certainly are not in the way to obtain it if we trust too implicitly to the occasional visits of a professional music-master. It is a principle in nature, that every tree should bear fruit after its own kind. It is to be expected then, that the lesson of the professional music-master will bear the fruit of *professional* music, a thing very good and desirable in its own order of things, but altogether different from the popular music which we are anxious to cultivate. The professional man will naturally go to work with his tables and his exercises, his solfa-ing, his beating or counting time, his practice of vocal intervals, his discipline of the muscles of the throat, and his comments upon the proper attitudes into which the singers should throw themselves,—all excellent things in their way, and indispensable to their own proper end, the production of professional music; but not in any sense essentially necessary to the production of what we really want, viz. popular music.

If the end we have in view be, as we have already expressed it, and as we take it for granted all persons will agree with us in stating it, viz. that we should be beforehand with sin in acquiring possession of a rich and vigorous native talent, possessed by children of the poor-school, nature's own gift to them; and if this end be found in turning this talent to an early account by feeding it with the food suited to its years and capacity, and pre-occupying the ground with a Christian edifice before it has the chance of falling into the hands of the Devil, certainly something more is wanted than the musical gymnastics of the profession, however useful and worthy of all respect these may be in their proper place.

We hope we shall not be suspected of any desire to dogmatise on a practical matter of this kind, involving as it does the responsibilities of a numerous class of persons, many of whom are of a mature judgment and long experience. For ourselves, however, we are very intimately convinced of the great importance of the principle which we have been enunciating, namely, that popular music is a thing which exists in absolute independence of music as a profession.—a thing

which can propagate itself and take up its abode in the houses and workshops of the poor, wholly independently of the music-master, to whom it is not necessarily beholden for any thing about which it needs to care. If this truth be once admitted, together with the undeniable fact that popular music can and does command, both in town and country, the services of venal traders of the worst description to supply gratifications, the tendencies of which are probably more demoralising than any thing known to Pagan times, the conclusion from these facts is obvious, that it is this self-perpetuating popular music which is to be brought under the corrective operation of the poor-school system.

Here lies the really great and all-important work. Here is the *true* point. The kind of measures that must be taken to realise this work are so many separate questions for the exercise of the prudence and charity of those concerned; and, indeed, nobody knows, save those only who are engaged in the work, how large a share of charity is needed in order to pay due attention to the details of the management of a poor-school. The first thing to be done is to bring the natural vein and taste for music in the children of the poor under the kindly influence of a good and Christian teacher; then to supply their taste for singing with gay, innocent, joyous, and Christian food for its exercise, as well with a view to the worship of the Church as for lawful recreation; and lastly, we should like to see some pains taken to elicit the sympathies and interest of persons of the upper classes in every congregation in the musical recreation of the children by occasional festive meetings, or in any other way that may be found most desirable.—*Rambler*.

VERY REV. STEPHEN THEODORE BADIN.

THE venerable first priest ordained in the United States has at length "rested from his labors." On Tuesday, April 19th, he departed this life at Cincinnati. He was born at Orleans, in France, and baptized on the 17th July, 1768, and was consequently, at the time of his death, in his 85th year. In 1792, resolved to suffer exile and death itself if so ordained for him rather than receive ordination at the hands of a constitutional bishop, he left his beloved country, in company with the two pious priests, Flaget and David, and on his arrival in Baltimore was received with open arms by Bishop Carroll—who had been consecrated two years previously, (15th August, 1790,) first bishop of the United States. By this eminent and holy prelate Mr. Badin had the happiness of being ordained subdeacon, deacon and priest, in 1793, and from him he received the mission of evangelising alone the boundless forests and prairies of the Valley of the Mississippi. It is true that another priest, with the character of vicar-general, was sent over the mountains with the young missionary, but he soon abandoned the toils and dangers of the ungrateful vineyard, and retired to New Orleans.

No pen could adequately describe the hardships, privations and anxieties which fell to the lot of the inexperienced missionary to whose sole care so vast a field of labor and responsibility was confided. By day and by night, in winter and in summer, he had to travel through the unbroken forests, cross flooded rivers, expose his life to the tomahawk of the Indian, contend with the hostility and prejudices of sectarians and infidels, and occasionally encounter the opposition of the evil spirit who sought by the suggestions of worldly prudence to divert him from his arduous task. But the intrepid soldier of the cross continued faithfully at his post. He knew whom he had vowed at his ordination to imitate and to serve. He knew whom he trusted, and he never was confounded. In the midst of his arduous labors to organize congregations, build chapels, teach the catechism, visit the sick, reclaim the erring of his flock and confute the conscious or unconscious adversary of divine truth, he was at length cheered by the arrival of a brother priest, Mr. Rivet, at Vincennes, in 1795, with whom, though they had never been able to visit one another, he could at least hold, for their mutual consolation, a correspondence by letters. In 1797 and 1799, two other priests, Messrs. Fournier and Salmon, arrived in Kentucky to share and alleviate his burdens; and about the same

time, the well-known Mr. Thayer, of Boston, who, from being a Presbyterian minister, became a Catholic priest, and also chose for the theatre of his apostolate the "dark and bloody ground" of Kentucky.

But the consolations of the first missionary by these arrivals of his brethren were short-lived. Mr. Salmon was killed by a fall from his horse; Mr. Fournier died unexpectedly; Mr. Thayer left for Ireland, where he died, in Limerick, and Mr. Rivet departed this life in 1803. Thus was the Rev. Mr. Badin left alone for seventeen months to attend to the spiritual wants of a thousand Catholic families scattered over many thousand square miles. His nearest neighbors and brethren in the ministry were Rev. Mr. Olivier at Prairie du Rocher, and Rev. Mr. Richard of Detroit.

In 1804, we find for the first time a name never to be forgotten in the religious annals of the West, Mr. Nerincks, of Belgium, associated with Mr. Badin, in the establishment of religion in Kentucky. Next came a colony of Trappists, under the good Father Urban Guillet; and then two worthy English Dominicans, fathers Tuite and Wilson, who settled at St. Rose's, near Springfield. Under the hands of these devoted fellow-laborers the desert bloomed and gave its fruits. In 1808 the See of Bardstown was erected, and the Right Rev. Benedict Joseph Flaget appointed its first Bishop. He took possession, however, of his Episcopal palace, a log cabin, sixteen feet square, built by Father Badin, only on the 11th of June, 1811, and received a coadjutor in the person of his beloved brother Sulpitian, Right Rev. John David, in August, 1819.

It was towards this epoch that the zealous Mr. Badin, seeing that religion was now established on a solid basis in Kentucky, and that his services could be dispensed with for a little while, after a quarter of a century of unparalleled exertions and success, obtained permission, or perhaps, we should rather say yielded to the entreaties of Bishop Flaget, to visit France and solicit the aid of the faithful, to consolidate his achievements for the divine honor and glory in the new world. The moment was auspicious. The revolutionary storm that had threatened to sweep the Catholic religion from the face of the earth had passed away, the instrument whom God had chosen to punish the infidelities of his people had served the purpose of Providence and been set aside. The churches had everywhere been re-opened and Christian colleges, and convents and schools were founded—a glorious attestation of the wisdom that ever watches over and the love that ever cherishes the Church; and under these favoring circumstances did the Rev. Mr. Badin invoke the sympathies of the most Christian nation in behalf of his and their brethren in the land which France had enabled Washington to rescue from British thralldom.

Having accomplished this mission, which occupied about four or five years, Rev. Mr. Badin returned to the United States and has spent the years which have since elapsed in the zealous discharge of such missionary duties as his age and infirmities permitted, in Kentucky, Illinois, Ohio, and occasionally in other dioceses, where he was ever a welcome guest to laity and clergy.

Father Badin was a man of untiring energy. His greatest delight was to preach the Word of God, and sing high Mass, even at a late hour. During those functions he seemed unconscious of fatigue, and his remarkably active and temperate habits sustaining the vigorous constitution which he had received from nature enabled him to continue his usefulness in the ministry, with but few interruptions until within a few weeks of his death.

The mind of Father Badin was highly cultivated. He had received an excellent education which he continued to improve by reading and observation in the school of the world. He was a most interesting companion even to persons not of our holy religion, with whom, however, as we heard the late Judge Rowan of Louisville remark, when there was question of religion "*he never compounded.*" He was a sincere admirer of our free institutions, at the same time that he knew that religion was compatible with every form of good civil government. His Latin poetry, in praise of Perry's glorious victory over Britain's flag on Lake Erie was, at the time, extensively circulated and admired; and his religious observance of the national holidays showed the depth and sincerity of his sense of the duty of patriotic attachment to the land of his adoption. The piety of Father Badin and his conviction of what he owed to his character as a Catholic clergyman were never

forgotten. Had he lived until the ninth of May, he would have been sixty years a priest—and during that long period, so much of which passed as it was, so far away from the society of his brethren in the ministry, and amidst scenes so severely trying to human virtues, not one act can be discovered unworthy of his sacred calling. Like the Apostle, he could say, with fear, it is true, of the inscrutable judgments of God, but with a firm reliance on the divine mercy, which he continually extolled: "I have fought a good fight, I have finished my course, I have kept the faith; for the rest there is laid up for me a crown of justice which the Lord, the just Judge, will render to me at that day."—(II. *Ep. Tim.* iv, 7.)

The manner in which the veteran of the sanctuary prepared for his appearance before his God was most edifying. His life, as we have seen, was a preparation for death. He made frequent religious retreats and general confessions to make his election and salvation sure. Last October he was in the midst of our clergy at the pastoral retreat, the exercises whereof he faithfully followed. And the various emotions of his soul, finding their most appropriate expression in the language of inspiration, showed how familiar he had ever been with the divine volume. The names of Jesus, Mary and Joseph were on his lips, their love in his heart. In an apparent reverie he held a conversation with St. Joseph, which he interrupted only to repeat the "*Nunc dimittis*," the "*In te Domine speravi, non confundar in aeternum*," the "*In manus tuas*," and the

"Maria Mater gratiæ, Mater misericordiæ,
Tu nos ab hoste protege et mortis hora suscipe."

The Most Rev. Archbishop and the clergy of the cathedral and the other city churches and many of his beloved friends of the laity were continually around him. The prayers for the departing were frequently recited during his agony, or rather unconsciousness, which lasted for five days before his dissolution, and nothing was left undone to soothe the last days of a life which imposed so many and such great obligations on the grateful hearts of the Catholics of the United States, especially in the West. Thus did the first priest of the United States, so long preserved to co-operate so effectually in the founding of the Church in this country, and to witness her development into one of the largest and fairest provinces of Christ's kingdom on earth, pass away to rejoin the Carrolls and the Dubois, the Flagets and the Davids, the Fenwicks, Englands, Gallitzins, Egans, Connollys, Oliviers, Nerinckses, and other early pioneers of the Gospel and confessors of the faith, now waving the palms of holiest victory over sin and hell, and following the processions of the Lamb in the courts above.—*Cath. Tel.*

CONVENTS.

From the Pastoral Letter of the Most Rev. Dr. Cullen, Archbishop of Dublin, dated Vigil of Pentecost, 1853.

WE are taught in the inspired pages of Holy Writ, that our life is a continued warfare upon earth; and his own experience must convince every individual of the human race of the truth of this doctrine. But if all have to encounter difficulties and trials, this is in a special manner the portion of the disciples and followers of Jesus Christ, who, not being of the world, nor participating in its condemned and perverse maxims, are the objects of the hatred of the world and of the children of darkness. "All those," says St. Paul, "who wish to live piously, shall suffer persecution;" and Our Divine Redeemer, before He ascended to His celestial kingdom, prepared His disciples by His prophetic admonitions to meet with patience and resignation, the trials prepared for them in their pilgrimage through this valley of tears. "Your enemies," said He, "shall deliver you to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake."—(*Matt.* xxiv, 9.) We need not add, that the persecutions inflicted

by Paganism and a false philosophy on the first disciples of our Lord, and the affliction and oppression which in every succeeding age the children of the Catholic Church, the chaste Spouse of Jesus Christ, have had to suffer from error and schism, fully illustrate and place in the strongest light, the truth of the words of our Heavenly Master. Nor is it for us, dearly-beloved brethren, to expect to be exempted from the lot of our forefathers in the Faith, or to refuse to drink our portion of the bitter chalice of affliction. We must be ready to walk in the footsteps of our Saviour, and with Him to carry our cross. Having renounced the world and all its pomps and vanities, having received the adoption of the children of God, and become members of the holy Catholic Church, obliging ourselves to profess her pure doctrines even unto death, we may consider the words of our Lord as addressed to each of us individually: "If you had been of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—(*John* xv, 19.) Admirable lesson of wisdom, always sufficient to console the children of light in the warfare which the votaries of the world have never ceased to carry on against them.

Instructed in this way by our Divine Master, knowing that His purest and most devoted followers are doomed to be the objects of the hatred and malice of a wicked world, we cannot be surprised that menaces of persecution and penal enactments are now held out against the inmates of the religious houses of this country, who are models of every virtue, edifying the world by the purity and perfection of their lives, and illustrate in all their actions the true spirit of the Gospel of Jesus Christ. It is not necessary, in addressing you, who are so well acquainted with these institutions, to enter at any length into their merits. You are aware that the pious ladies who retire from the vanities and delusions, and corruptions of the world, into these religious houses, devote themselves assiduously to every exercise of piety, and to the performance of every work adapted to secure their eternal salvation. Whilst worldlings are engaged in reviling and frivolous amusements, their prayers ascend night and day, like sweet incense, to the Throne of the Lord, and bring down on a guilty world the mercy of Heaven. God only knows how often the fervor and perseverance of their petitions, and the sanctity of their lives, have saved society from imminent destruction, and preserved wicked and corrupt cities from the fate of Sodom and Gomorrah, which would not have been destroyed if a few just men had been found in them. They make a special profession of chastity, that they may resemble the unspotted Lamb of God and His undefiled Mother, and, pure in body and spirit, may have the privilege of singing the canticle, which none but virgins were allowed to sing.—(*Ap.* xiv, 3.) They renounce all dominion over the things of this earth, that they may be like unto Him who had not whereon to recline His Divine head, and may aspire to the reward promised to those who leave the things of this earth for the Gospel. "And every one that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and shall possess life everlasting."—(*Matt.* xix, 29.) But it is not the mere external things of earth that they abandon: they also renounce their own will, and subject themselves to others, that they may imitate with greater perfection our Heavenly Master—"Unless," says He, "you become like little children in humility and obedience, you shall not enter into the Kingdom of Heaven." Concealing under the simplicity of a child the effulgence of His Divinity, He was submissive to Mary and Joseph, and, to give us a more perfect model for imitation, He became obedient to the death of the cross. Paganism was ignorant of these lessons: virginity, poverty, humility, obedience, were never praised or practised by the sages of antiquity. It is one of the most noble privileges of Christianity to have introduced, and propagated the knowledge of such sublime virtues. Is not the profession of them a spectacle worthy of God, of men, and of angels? Should we not be filled with admiration when we see the frailty of human nature, assisted by grace, thus able to triumph over itself and every earthly attraction? Could any man, endowed with Christian feelings, think of maligning or persecuting such exalted virtue and sublime perfection? Yet, to the confusion of the world, and the disgrace of those who are agents in the work of darkness, the poisoned shafts of calumny have been often directed against those whose lives shed lustre on the Christian name.

Nor is it to be imagined that our religious communities, whilst attending to their own sanctification, and aspiring to an unfading crown, are idle members of society, and careless of the interests and wants of others. No one but a stranger to these institutions could fall into a mistake. There is no work of humanity or of charity in which they do not take a part. Many of the ladies who devote themselves to religion, occupy themselves in the care of the sick and the dying; you find them in the cabin of the poor, administering relief and pouring the balm of consolation into the afflicted heart, or by the bed of sickness, preparing the departing soul for a happy eternity. When the cholera was ravaging the land, they were in our hospitals night and day, inhaling the contagion of the place, and performing the most laborious offices in service of those stricken by pestilence. A dignitary of the Church Establishment, who has now become the assailant of these devoted females, may not be able to appreciate their heroism, having instructed his own ministers at that time, not to approach the infected, nor administer the rites laid down in the Book of Common Prayer for the visitation of the sick, lest they should bring contagion in their families; but their merits have been recognised by all that is liberal and generous in this country; and we have often heard with pleasure that in other regions Protestant cities did not hesitate to decree monuments to the Sisters of Charity who had sacrificed their lives in attending the victims of disease. Would to God that this generous spirit may now grow up among us, and that the day may arrive when the poor and the sick shall find many institutions open to receive them, where the zeal, the charity, and devotedness of Religious Sisters may cheer and console them.

It would detain you too long, were I to enumerate the other public merits of our religious establishments. You are well acquainted with the service rendered by them to the deaf and mute, the orphan and the widow; you know that they afford an asylum to many unprotected females, whom, preserved from the contagion of vice, they instruct in the arts of domestic life, and prepare to be useful members of society. But, passing all these things over in silence, what shall we say of their successful labors in the cause of education? Their seminaries for the instruction of the higher classes can compete with similar establishments in any country, and are esteemed and encouraged by all the Catholic families of the kingdom. The sacrifices they have made and are daily making to give a good religious and literary education to the children of the poor, are above all praise; without fear of being contradicted, we may assert that the modesty, the purity, the attachment to religion, and the many other virtues which distinguish and adorn the females of Ireland, are due under Heaven, to the zeal, and piety, and good example of our religious communities. Is it not then a matter of great glory to the people of Ireland to reflect that in the midst of their poverty and wretchedness they have been able to found such institutions and to bring them to perfection?

But, alas! the merits, the devotedness, and the virtues of their pious inmates, are not sufficient to protect them from the envy and malice of the enemy, ever anxious to disturb the happiness of man, and to excite feelings of bitterness and bigotry against the good and virtuous. This is illustrated in the proceedings reported by the public press to have taken place in our legislative assemblies within this week. That speakers unacquainted with Ireland, or who never visited a convent, and whose notions of a religious life, were probably formed upon prejudices imbibed in childhood, or the misrepresentations of enemies, should complain of what they did not understand, cannot be to us a matter of surprise. Such men, perhaps, are acting upon motives of benevolence, and it may be expected that, when things are put to them in a proper light, they will be accessible to the force of truth. But, whilst we are ready to make allowances for false impressions and prejudices, our astonishment and regret are not to be concealed when we consider the conduct of a high dignitary of the Protestant Establishment, who, having been for nearly thirty years a resident of this city, in the enjoyment of the ample revenues left by our Catholic forefathers to this see, and well acquainted by his position with the advantages conferred upon the poor by the religious communities of Ireland, did not hesitate to renounce his past professions of liberality, and to become the assailant of virtuous and pious ladies who hold a creed different from his. His desire to establish freedom of thought and religious liberty is so con-

sistent that he would impede those admirable ladies from following the vocation which they have received from Heaven—devoting themselves in peaceful retirement to the salvation of their own souls, or sacrificing their time to the promotion of education, piety, and virtue, and exercising all their influence to advance the general welfare of their sex.

But these ladies, forsooth, are incarcerated, and detained within the convent walls against their will! In reply to this pretension I might say—

1st. That the greatest possible care is taken to give all candidates a full knowledge of a religious life and its duties, and that they are not admitted to holy profession until they have served a novitiate and a period of probation, which oftentimes are extended over three years.

2dly. That it is strictly prescribed that no one shall be professed unless previously examined by the Bishop of the diocese or his deputy.

3dly. That the severest censures of the Church are fulminated against those who would sacrilegiously pretend to force any one to become a Religious against her will. And,

4thly. That even after profession, permission to retire is sometimes granted. Such cases are rare, because the force of conscience is powerful with the true children of God, and because the greatest precautions are taken by the Catholic Church to preserve the liberty of the individual before profession; but the occasional relaxations referred to show how little disposition there is on the part of the Church to exercise coercion or restraint. However, omitting all these considerations, let me ask, does the author of this charge forget the convents are in the middle of our most populous towns and cities; that their doors are open to all; and that, if any of the inmates think fit to leave their retirement, they are protected in doing so by the laws of the country? This gentleman perhaps thinks that it must be an intolerant burthen to crucify one's own flesh, with its vices and concupiscences, and to lead a holy life in the shade of the sanctuary, far from the turmoil of the world. In every walk of life individual cases of unhappiness and discontent, incidental to human nature, may be met with, cases, however, in which the individuals would blush and shudder at taking advantage of the sacrilegious liberty which a pharisaical sympathy would offer them. Are there not many instances in which those who are engaged in the married state are dissatisfied, and would, if possible, break the bonds that bind them? Nothing but a deep sense of duty, and a fear of violating conscience would induce them to carry a yoke under which they find nothing but affliction and bitterness of heart. That nuns, however, are most attached to their state of life, and most happy, is known to all who are acquainted with them. When the leaders of modern revolutions declared the Religious of France and Italy loosed from their vows, their constancy was so great that nothing could shake it. When Mazzini and his satellites, not more than five years ago, under the hypocritical pretence of promoting liberty of conscience, opened the doors of the convents of Rome, they could not induce one single individual to leave them; and when those pretended apostles of freedom confiscated the property of the nuns, it was necessary to employ force to drive them from their peaceful abodes. Were similar boons promised to our Religious, they would reject them without hesitation, and would esteem it the greatest calamity to leave their happy cells. The reason is, that God has promised much peace to those who love His law,—(*Ps. cxviii.* 165;) glory, honor, and peace to every one that worketh good,—(*Rom. ii.* 10;) rest to those who bear His yoke, and deny themselves, carrying their cross.—(*Matt. xi.* 29, and *xvi.* 24.) A holy lady writing from a convent to her father, Louis XV, King of France, says:—"I am filled with consolation—I have reached the summit of happiness. Every thing that was around me in the court promised pleasures, but I could not enjoy them. Here, on the contrary, where every thing appears destined to afflict nature, I feel the purest delight, and ever since I entered this abode I cannot but ask myself every day, where are the austerities with which it was pretended to frighten me?"—(*Proyart's "Life of Mad. Louisa of France."*) Let, then, pretended philanthropy exert itself in favor of real victims of oppression, but let those who feel themselves contented and satisfied, remain unmolested in the enjoyment of the only pure happiness that is to be found on earth.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION

VII.—MY RELIGION IS TO DO GOOD TO MY NEIGHBOR.

Answer. It is very well to love our neighbor, and do good to him. This is a duty imposed by the Christian religion, which even likens it to the obligation of the first and greatest commandment of loving God; "thou shalt love the Lord thy God with thy whole heart," this is the first commandment of the law; and the second which is like unto it, says, "thou shalt love thy neighbor as thyself." These are the words of Christ himself, who adds something which you overlook: "on these *two commandments* dependeth the whole law." By making your religion consist only in doing good to others, you omit one of these commandments, and the principal one, that which gives birth to the other, which develops and nourishes it, which carries it to a degree of heroism, and elevates it to the rank of a religious duty.

puē āupšep mo pūny oī tēro ū 'os : pēā pēā oī sēp omī ēāhā īshū ūm v
walk in the way to heaven, we must observe the two precepts of the law, "thou shalt love the Lord thy God," "thou shalt love thy neighbor as thyself." The full observance of the second is never found where the first is neglected. They who base the love of their fellow-beings on the love of God, are the only persons who love their neighbor truly, effectually, purely and constantly. Who have been the greatest benefactors of suffering humanity? The saints, that is, men whose hearts were filled with the love of God. Witness St. Vincent of Paul, that hero of fraternal charity, and father of the unfortunate, who is still doing good throughout the world by means of the charitable institutions which he established. Who was Vincent of Paul? He was a priest, a minister of the Church. And whence did he derive that extraordinary devotedness to the welfare of others? From the love of God; from the practise of the Christian religion.

What benevolent institutions are those that succeed the best, not to say, that alone are prosperous? Which are those that live, that expand, that subsist through ages? Those founded by the Church; which owe their birth to a religious thought, which are overshadowed by the cross of Christ. Who established hospitals? The Church. Who in every age has beheld with practical solicitude the various sufferings of humanity, whether spiritual or corporal, in infancy, in manhood, or in the decline of life? Who does the same now, despite the obstacles which human blindness throws in the way? The Church. Who originated the religious orders of men and women, for the purpose of alleviating the ills of life; for nursing the foundling, educating the poor, ministering to the sick and the insane, redeeming captives, giving hospitality to pilgrims and travellers? The Church, and the Church only. The Church produces the most perfect self-devotion for the welfare of others. It is she that forms the Sister of Charity, the Monk of St. Bernard, the Missionary that visits savage tribes. The love of God proves to be everywhere the most solid foundation of the love of man.

There never was as much talk as in our time about philanthropy, fraternity, and the love of the poor. Numerous systems are invented, books are written and discourses delivered; but fine words cost very little. Why is the result of these efforts so insignificant? Because they are not actuated by the spirit of religion. An effect cannot exist without a cause, and the most fruitful principle of fraternal charity is the love of God. Beware, then, of all those systems of philanthropy which supersede religion. Without the grace of our Lord and Saviour Jesus Christ there can be no efficacious, pure, solid and lasting love for men,

TO BE CONTINUED.

LITERARY NOTICES.

A General Introduction to the Sacred Scriptures, in a Series of Dissertations, Critical, Hermeneutical, and Historical, by the Rev. Joseph Dixon, D. D. etc. Baltimore: Murphy & Co. 8vo. pp. 520.

THOUGH we have already noticed this work, the republication of it in this country is a sufficient apology for directing public attention to it again. In recommending it to the Catholic clergy and laity of the United States, we cannot do better than quote the following passage from the preface of the American editor who has carefully revised the work and ably discharged his task. We will merely remark that the reprint is handsomely executed, and may be purchased at a much lower cost than the foreign edition.

"The necessity for a work like this in our country has been severely felt. Nowhere else perhaps is our holy Church so much represented to be the enemy of the open bible—nowhere certainly is the accusation of keeping the laity in ignorance of its sacred contents, so frequently repeated and so strenuously insisted on. The want of similar works to this might have given some color to these misrepresentations, and although they have been so often and so triumphantly refuted by our theologians, the continued repetition has at last gained such weight even among conscientious Protestants, that it is not uncommon to find some minds so impressed with their truth, as scarcely to believe us worthy of common charity. And even in the unanswerable writings of our controversialists the state of the question too often required an abundance of other matter to be mixed in with the refutation of these calumnies, so that this particular question was too often overlooked in the general interest that was felt in the whole discussion. In those controversies also which were particularly devoted to the defence of the Church's conduct in watching over and guarding the Sacred Scriptures, much was necessarily left untouched, and the general result of her solicitude only brought before the reader. Add to this, the manner of their publication, and it will easily be granted that these controversies partook too much of the ephemeral nature of the mediums through which they were given to the public, and were thus hidden amidst the immense mass of journals, where it was next to impossible to find them. Many of them too were of such a character, that none but the learned could profit by them, or made their appearance in a language unintelligible to the common reader. In this work however all these difficulties are obviated, and the substance is presented in a plain and simple narrative, whilst all that heresy could invent of falsehood to defame the Church, is triumphantly stamped with the reprobation it deserves. The enemies of truth can no longer boast that in our language they have the field free to themselves.

"Nor should it be imagined that the book is intended only for students of theology, who, preparing for the priesthood, are by it introduced to that divine source of doctrine and morals, which is to form the daily matter of their readings and meditations. It will indeed be of very great service to them, as it presents in a compact form, that for which they are often obliged to search through many and rare volumes, and their precious time is thus secured for the other no less necessary occupations of their holy calling. Yet those who have not this grace of vocation, and are desirous of giving a reason for the faith that is in them, will derive no less advantage from the perusal of this introduction. There are many things with which it is of importance that they should be acquainted, as well for their own private satisfaction as for the necessity to which many of them will be subjected, of hearing the malignant or ignorant accusations of those who differ in religious belief. These will almost always be silent before a priest, whose very training and education they instinctively dread, while before the lay Catholic they are not so reserved or guarded. The Bible, as is known from experience, is the common topic, on which they begin their web of false insinuations against her, who was appointed 'the pillar and ground of truth,' the treasurer of the sacred deposit of revelation. It is well then that they should learn that truth, which the prejudice of their education and the blindness with which they admit the teachings of their ministers, contrary even to their own principles, have hidden from them. All that they can say

and much more than they know, is here amply recorded and irrefutably answered. They must be reminded that they have no right to the Bible; that on their own principles they cannot even assert that they have the Word of God; and more still, they are unjust prevaricators against the law of that God, if they attempt to use, in any way, that which belongs of right only to the Church. The law of prescription gives it to her: she received it from her Divine Spouse, the Holy Spirit, that is 'to teach her all truth and abide with her forever;' and from the beginning she has jealously guarded it from the profane and sacrilegious robber, who would 'scatter its pearls before swine' or 'wrest it to his own and others' perdition.' If they use it without her authority, they are robbers, and robbers too of sacred things. They 'adore that which they know not;' for they know not that it is the Word of God, and must be made to feel, that as long as they take it either from their private judgment or from the mouth of those, who have no claim and prefer none to infallibility, they have nothing more than an uncertain human word, worthy of no more respect or credit than the individuals from whom it proceeds. How can they know it, unless the Apostle, she who is sent by the Spirit, shew it? If they interpret it, they are not only guilty of folly, in speaking of what they know not, but worse, they appropriate to themselves what belongs to another and thus render themselves guilty of breaking that commandment of God, which forbids stealing. With this forcible reasoning, in many places, so conclusively drawn and generally insinuated by the Reverend Doctor Dixon throughout the work, the lay Catholic may be able to convince, if not persuade, them of the injustice of their opposition, and the silence, to which they will be reduced, will have at least the advantage of removing from others the danger of being dazzled or shaken by the specious arguments of the heterodox. It must not however be forgotten that this is only an introduction, and only such matters as belong to an introduction, ought to have place in it. Other questions, which regard particular books or particular parts of books, belong to a more recondite theology and may be found answered in all of our writers on the dogmas of the Church."

Hand-Books of Natural Philosophy and Astronomy, by Dionysius Lardner, D. C. L. etc. Philadelphia: Blanchard & Lea. 12mo.

WE have received the first and second course of Dr. Lardner's Philosophy, which embrace treatises on Mechanics, Hydrostatics, Hydraulics, Pneumatics, and Sound, in one volume, and the subjects of Heat, Electricity, and Magnetism, in another. The author is well known in the scientific world by his useful labors in imparting knowledge on these topics, and his skill in adapting his explanations to the comprehension of youth. His lectures are written in a clear and simple style, and are made practical by their application to the arts and sciences. In this edition of his Philosophy various errors have been corrected and several omissions supplied, while a series of questions and examples is appended to each subject, for the benefit and convenience of both teacher and student. For the accommodation of those who wish to procure separate manuals on the various subjects embraced in the work, the first course has been arranged for binding in three distinct parts, or as a whole: the first part embracing Mechanics, the second Hydrostatics, Hydraulics, Pneumatics, and Sound, and the third Optics. We have no hesitation in recommending these hand-books of philosophy to the patronage of our colleges and schools.

The Classical Manual, an epitome of Ancient Geography, Greek and Roman Mythology, Antiquities and Chronology, compiled by Jas. S. S. Baird, etc. Philadelphia: Blanchard & Lea. 12mo.

THIS work, though of small compass, is very comprehensive, and is the best compendium of information on the subjects of which it treats, that we are acquainted with. An outline of ancient geography would alone be valuable for enabling the student to understand the early writers, whether sacred or profane: but when we find superadded to this, an account of the Greek and Roman Mythology, the political organization of these nations, their religious ceremonies, their festivals and games, military and naval affairs, social life, schools of philosophy, computation of time, etc., we have a manual which will prove of immense advantage in the reading of the classics or in the study of the Scriptures and ancient ecclesiastical writers.

The Power of the Pope during the Middle Ages. By M. Gosselin. Translated by the Rev. Matthew Kelly, St. Patrick's College, Maynooth. Vol. 1, 8vo. pp. 342. Being the first volume of Dolman's Library of Translations from Select Foreign Literature. Baltimore: John Murphy & Co.

IN our last number we announced the appearance of this volume, which is the first of "Dolman's library of translations from select foreign literature." This series of translations could not have commenced with a work of more practical importance at the present time, than that of the Abbé Gosselin on the temporal power of the pope. It embraces two parts, the first of which relates to the origin and foundation of the temporal sovereignty of the Holy See, and the second to the authority of the popes over sovereigns during the middle ages. As the volume before us treats only of the former question, we shall confine the few remarks we have to make to this portion of the subject. The author has endeavored, not only to assign the precise date of the origin of the temporal sovereignty of the pope, but also to explain its nature, and the titles which establish its legitimacy. To elucidate the subject more clearly, he has exposed in an elaborate introduction, the honors and privileges enjoyed by the clergy prior to the consolidation of the temporal sovereignty of the Holy See. He then proceeds to show the grounds on which this sovereignty rests, and it is plain from the facts which he details, that this temporal power was established by a gradual process, and was the natural and inevitable development of circumstances. Money, provisions, and other goods of this kind were first offered to the pontiffs, for the use of the Church and the poor; then valuable estates were given to them, and with land came a certain degree of civil influence and authority. But this influence was greatly increased by the wishes of the people, who found in the wisdom, holiness and disinterestedness of the Roman bishops, a source of protection and a secure ground of confidence. On the other hand, the imbecility and perverseness of the Greek emperors contributed largely to the confirmation of this authority by their neglecting the affairs of Italy, and producing the necessity of recurring to some effectual mode of rescuing the country from impending ruin. It will be seen, therefore, from the first volume of Mr. Gosselin's work, that the sovereignty of the pope, as an independent temporal prince, is founded on the legitimate consent of a people who had been abandoned by their former rulers; on the conquests of the French who had been called to the assistance of Italy, and on the eminent services rendered to that country, for more than two centuries, by the prudence and generosity of the Roman pontiffs.

That such a result should have been accomplished, is certainly a most signal evidence of God's providence over his Church. It is asked by her enemies, and sometimes even by men who belong to the household of the faith, why the pope should be a temporal prince? Let these inquirers read the volume before us, and they will find that nothing could have been more providential, than this great fact in the annals of Christianity. While Christendom was embraced within the limits of one civil rule, it was unnecessary for the pope to hold an independent rank as a temporal prince; but when after the fall of the Roman empire, it was divided into several independent states, the good government of the Church required that its head should not be the subject of any one government. That this order of things has been produced by a special providence of God for the welfare of His Church, is loudly proclaimed by history, which exhibits the temporal dominion of the pope unshaken and unimpaired through all the vicissitudes of more than a thousand years, while other dynasties far more powerful and less exposed to assault, have fallen into decay. This is a phenomenon which can be explained only in the supposition, that the temporal headship of the pope has been ordained as an accessory to his spiritual power, and as a means of facilitating its exercise and securing its freedom in the present state of society.

With regard to the translation of this work from the French, it gives us pleasure to state that it has been ably executed by the Reverend Professor of Maynooth. So far as a cursory examination has enabled us to form an opinion, it has the merit of accuracy, which is a rare thing in our modern translations of French into English. While it conveys the sense of the learned writer, it presents it in a truly English idiom, not merely free

from the stiff and cramped manner so frequently met with in translations, but characterized by an ease and elegance of expression, which would lead one to suppose, that it had been originally written in the English language. The volume is very handsomely printed, and will be an ornament to the Catholic library. The important nature of its contents, however, forms its chief value, and should commend it to the attention of every student of history.

Catechism of Perseverance. Baltimore: Hedian & O'Brien. 18mo. pp. 413.

We are pleased to see another edition of this excellent work, which has been revised and improved by a table of contents. As its title indicates, it is designed as a text-book for the higher classes of catechetical instruction, and as a succinct yet comprehensive exposition of the history, doctrines and observances of the Christian religion. The plan followed by the author is such as to facilitate very much the acquisition of this necessary knowledge, by presenting a connected idea of religion from the creation of man to the end of time. It is divided into four parts, the first of which embraces the period from the creation to the coming of the Messiah, or the period of promises and figures; the second exhibits the mysteries of the life and death of our Lord, or the period of fulfilment and reality; the third points out in the establishment of the Church, the means of perpetuating the blessings of redemption; the fourth explains her worship and ceremonial. By this method the study of religion is much simplified, and for this reason the volume before us will be extremely useful, not only to young persons, but to all who desire to inform themselves on this important and interesting subject.

The American Celt. New York, June 4, 1853.

This journal recently published at Buffalo and edited by Thomas Darcy McGee, Esq., is now issued in the city of New York, corner of Ann and Nassau sts. It has been enlarged, and considerably improved in its appearance; circumstances which contribute to the value of the paper, but which greatly yield in importance to the ability with which it is conducted. Mr. McGee is a gentleman of strong mind, extensive acquirements, and ready pen, and he devotes them to the interests of Catholicity and the welfare of his countrymen, with a zeal and discretion worthy of these noble ends and calculated to insure success. It was his misfortune to have been once misled by the revolutionary tendencies of the age; but it does him infinite honor to have disclaimed all adherence to principles more or less at variance with those of Catholic truth, and the ingenuous and fearless retraction of his political errors on assuming his new editorial position, is not less edifying to the public than creditable to him personally; and we are confident that the spirit of truth, charity and humility which is observable in the improved edition of the *Celt*, will be its best security for a long and useful career.

The Buffalo Sentinel, No. 1.—This is the title of a new Catholic weekly, published at Buffalo, N. Y., at \$2 per annum in advance. It is designed to fill the vacancy caused by the removal of the *Celt* to New York city. The *Sentinel* is very neatly printed, and filled with useful matter. We wish it success.

The Freeman's Journal of New York is to appear after the 1st of July, semi-weekly, on Sunday morning and Wednesday evening, at \$3 a year, under the charge of Messrs. J. A. McMaster and J. McLeod Murphy.—The Weekly Freeman will be \$2.50 a year.

Franklin Globes. Troy: Merriam, Moore & Co. Baltimore: Murphy & Co.

We are indebted to the manufacturers for one of these globes, which appear to possess superior advantages. They are well printed, with the latest geographical and astronomical information, and put up in convenient cases. We take great pleasure in recommending them to the attention of schools and academies.

PUBLICATIONS RECEIVED.—*Newman's Discourses*, addressed to mixed congregations.—*Lazarine*, or Duty once understood, religiously fulfilled.—*English Humorists*.—*Sam Slick*.—*Memoirs of Fox*, by Lord John Russell.—*Annie Grayson*.—*Haldeman's Latin Pronunciation*.

RECORD OF EVENTS.

The School Question in Baltimore.—A memorial having been presented by the Catholics of Baltimore to the city council, praying that a portion of the school fund be appropriated to the schools under their direction, according to the number of scholars that attend them, the subject was referred to a committee who reported unfavorably, and were discharged from its further consideration. The report itself however merits some consideration, if for no other purpose than to place on record the insolent tone, the mis-statements and the sophistry which characterize it.

In the first place, the committee have erroneously inferred "from the letter and spirit" of the memorial, that it was the production of a foreigner. It was written by a gentleman whose family for three generations back were of American birth, and who himself has no need of instruction from the members of the committee, to understand what is American or what is anti-American. Secondly, the report falsely supposes that the memorial implies in its author incompetency "to understand the genius of our institutions." How could such a conclusion follow, even from the hypothesis that the petition was drawn up by a foreigner? Are foreigners incapable, either by birth or education, of acquiring a knowledge of American institutions? Are they, in fact, less patriotic citizens, or as a body, less distinguished for their observance of the laws, than they who were born in this country? Thirdly, the report argues very illogically from the causes which produced the government of the United States. These causes were political, it tells us, not religious, and among other things which resulted from them, was the liberty of all men "to worship God according to the dictates of their own conscience." Very good; but does it follow from this that Catholics should be taxed for the support of schools, the influence of which is condemned by the dictates of their conscience, and to which they cannot send their children without exposing them to the injury of their faith or morals? Fourthly, the report contains a flagrant misrepresentation, which reflects no credit either upon the mind or heart of its authors, when it states that the whole superstructure of the Church of Rome "is at variance with the institutions of this country." We challenge Mr. McJilton or any of his colleagues to prove this proposition. If it is true, how comes it that so many members of the Church, who were ornaments of their religion, have held high and responsible offices under the national and state governments, and been inferior to none in the faithful discharge of their duty? How could the chief justice of the nation, the governor of our own state, and others in the civil administration, the judiciary and the legislature, be practical Catholics and at the same time acquit themselves honorably, as they do, of the duties imposed on them, if their religion were at variance with our institutions? Fifthly, the committee very incorrectly remark that the memorialists seem to misapprehend "the purposes of taxation." But why should they not be as well informed on this point as the committee? If the author of the memorial, who is an eminent member of the legal profession in Baltimore, does not understand the objects of taxation, we have certainly good reason to presume that the subject is an unintelligible mystery for the gentlemen of the committee. Sixthly, the report very falsely argues, that the Catholic laity "if left to themselves to decide," would be in favor of the school system as it now exists, and even intimates that there is a difference of sentiment on this subject between the laity and the clergy. Now this insinuation is entirely incorrect. Catholics attach more importance to religious training than to any other sort of education, and for this reason they will send their children only to such schools as will teach them sound doctrine in faith and morals. It is true, if Catholics were left to themselves, that is, if they had no Church to guide them in the way of truth, if they knew nothing of the Gospel of Christ except what their own private judgment had suggested to them, they would care very little about the present school system, because in that case they would be downright Protestants, and religion being a mere uncertainty with them, it would inspire very little solicitude in

regard to the exclusion of Christianity from the common schools, or rather they would be satisfied with the religion which is now taught in the schools, that is, the reading of the bible. Seventhly, the report very erroneously supposes that the spirit of the memorial has a tendency to a union of Church and State, and that the school system as at present constituted, is far from being open to such a charge. Now, it is precisely the reverse. According to the present system, the state levies a fund for education, that is, for an object which is altogether beyond its sphere, the obligations of which have been imposed by the Creator on parents, and which consequently form a part of the duty prescribed by the law of God; in one word, the state undertakes to do that which belongs to the religious duty of parents; whence it follows that in the present school system there is a union of Church and State, since the latter usurps an authority which belongs only to the former. But the object of the memorialists is to break up this union of Church and State, or at least, so far as they themselves are interested, they wish to have no part in so ungodly and so unrepblican a policy. Eighthly, the report very incorrectly remarks that the taxation for roads and that for schools belong to the same category. This is funny enough. We never heard it asserted before, that the liberty of travelling this road or that is a matter of equal importance with the duty of sending one's children to this or that school; or that the *obligation* imposed on parents by the law of God to give their children a religious education, is to be placed on a par with the *freedom* which every one enjoys to travel on the turnpike or on the rail road. No, gentlemen of the committee, there is a great difference in these things. To educate is a religious affair, for which the state has no right to tax the people; but it has a right to make roads and consequently to raise the necessary funds. Ninthly, the report tells us that the common schools are not sectarian; but at the same time it informs us that the bible is read in the schools, that is Protestantism is taught there: not that Protestantism is the bible or the bible Protestantism; but that the schools derive from this very circumstance the character of teaching *anything* which *any body* may choose to gather from the reading of the bible. The committee tell us also that "religion, as is generally believed, is an emanation of grace from God, through the redemption of Christ, upon the repentant heart," and conclude from this that it is not a fit thing for the school room. We beg leave to differ from the committee. In the first place, the committee fell into a great statistical error in pronouncing its definition of religion to be the *general* or common opinion; it is by no means the case; the Catholic Church embraces by far the vast majority of the Christian world, and it teaches us that religion consists in worshipping God in the way which he has prescribed, that is by *believing* the doctrines revealed by his divine Son, and *performing* the duties imposed by him. Religion then belongs to the mind as well as to the heart, and it is the province of the school to teach young persons those truths which they must believe ("whoever believeth not will be condemned,") and those precepts which their free will must accept and practise ("if you will enter into life, keep the commandments.") Religion then belongs eminently to the school room. It is not the office of the teacher to administer the sacraments or perform other clerical functions; but the school is the place where the knowledge of religion is to be acquired, and where example will encourage to the love and practise of its holy maxims, instead of diverting from it as is the case in most of the public schools.

Taking all these considerations into view, the conclusion at which the committee arrived is entirely unsupported in reason, and is totally opposed to that civil and religious freedom which is the boast of the American people, and consequently it is most unworthy of them, if they are what they style themselves, "free and independent citizens of this great city and commonwealth." We are not alone in this view of the subject. Not to speak of the Presbyterians and other sects in this country, that denounce a school system which abstracts from religious instruction, we will merely remark that the civil government in certain parts of the United States, Iowa for instance, appropriates the public school fund in the way which Catholics would wish to have introduced here. This fact is quite sufficient to refute all the sophistry and assertion of the school committee, and should lead them to examine whether they have not misunderstood and misrepresented the genius and spirit of our American institutions.

A Fact to be remembered.—Amidst the outcry against the Grand Duke of Tuscany, for punishing the Medialis, convicted of having violated the laws of the land, there were some Protestants who saw the inconsistency and the hollowness of such vociferous demonstrations in behalf of religious freedom. We copy from the *Pittsburg Catholic*, the following paragraphs which deserve to be recorded.

"Amongst the resolutions passed at the late anniversary of the American and Foreign Christian Union, we find the following :—

"*Resolved*, That to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant governments, against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty, and that the present position of many so-called Protestant governments in Europe, and of Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the churches established by law, is not only disgraceful to them in the eyes of all intelligent friends of liberty, but disastrous to that Gospel which they dishonor by their profession of it."

"This is much more than we ever looked for, from the Reverends, who, year after year, bamboozle the public at our 'religious anniversaries.' Every one knows that there is not in all Europe a single Protestant government which either does not now, or has not, up to a very recent period, persecuted for conscience' sake. But whoever imagined that their conduct in this regard, would call down upon it the censure of a Protestant anniversary meeting? We take note of this resolution as an evidence of our joy on sinners doing penance. What a pity that its merit should be in part diminished by the following effusion uttered in the teeth of it by a certain Dr. Bacon :—'There are two countries which stand out on the map of the world resplendent in the light of liberty. These are the United States and the Island from whence we derived our mother tongue.'"

"This is Protestant England, which has spilt more blood for conscience' sake, than all the other Protestant and Catholic nations of Europe put together."

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On Sunday, May 22d, the Most Rev. Archbishop Kenrick confirmed one hundred and thirty persons in St. Peter's church, Baltimore, and afterwards preached at the High Mass. On the 29th of May, he confirmed one hundred and twenty-six at St. Patrick's church, Baltimore. June 12th, the Most Rev. Archbishop confirmed forty-two persons, at Mount St. Mary's church, near Emmitsburg, fifteen of whom were students of the college, and five recent converts to the true faith.

Clerical Retreat.—According to announcement, the secular clergy of the diocese assembled at St. Mary's Seminary, Baltimore, on the evening of the 29th of May, for the purpose of passing a few days in the exercises of a spiritual retreat. Of the thirty-eight priests in the diocese who are not members of any religious congregation, twenty-nine were present, the rest having been prevented by their duties at home. The Most Rev. Archbishop assisted at the exercises, and edified his clergy by the example of fervor and recollection which he displayed. The retreat was conducted by the Rev. Fathers Walworth and Hewit, of the Redemptorist Congregation, whose efforts were characterized by equal learning and zeal, and were highly satisfactory to their Rev. brethren. On Saturday, the retreat closed by a general communion at the hands of the Most Rev. Archbishop.

During the week the college grounds and buildings were entirely at the service of the Rev. gentlemen engaged in the retreat, who could not have found a more favorable spot for the performance of the spiritual exercises. The solitude and silence of the place, which make one almost forget that he is in the midst of a populous city, with the beautiful and extensive gardens which adorn it, were greatly conducive to the spirit of prayer and meditation, as well as to occasional relaxation of mind and body. For these advantages and the kind hospitality extended to them by the Very Rev. Superior of the Seminary and the other members of the house, the secular clergy could not but feel themselves largely indebted; and, accordingly, before their departure, they waited upon the superior in order to testify their gratitude for the attentions which they had received. They also felt it a duty to express their acknowledgments to the Rev. Fathers who had conducted the retreat, whose apostolic spirit and enlightened discourses had filled

them with admiration. The Rev. Dr. McCaffrey, at the request of his Rev. brethren, performed this duty in his usual happy manner, the others being present in a body on the occasion.

During the forenoon of Saturday, upwards of forty clergymen of the diocese assembled in the hall of the college, preparatory to the diocesan synod, which was called for the following day. The statutes were read and considered, the Very Rev. F. Lhomme, promotor of the synod presiding, and the Rev. Thomas Foley, acting as secretary. On Sunday morning, June 5th, the synod was held at the Cathedral, according to the form prescribed in the Roman Pontifical. The Most Rev. Archbishop celebrated a Low Mass *de Spiritu Sancto*, assisted by the Very Rev. B. Hafkenscheld, provincial of the Redemptorists in the United States, and the Very Rev. C. H. Stonestreet, provincial of the Society of Jesus in the Maryland province. About fifty priests were in attendance. The Right Rev. Dr. Spalding, of Louisville, was also present. Immediately after the Mass, an appropriate sermon was delivered by the Rev. Thomas Mulledy, S. J., on the claims of the Church to the veneration and obedience of the faithful. The statutes proclaimed at the synod will not be binding until they be printed and sent to the Rev. clergy. At the close of the services, all the Rev. gentlemen met at the residence of the Most Rev. Archbishop, where most of them partook of his bounteous hospitality at dinner.

Religious Profession.—June 8th, Sister Mary Alphonso Wernig was admitted to the holy vows of religion, in the Convent of the Visitation, Frederick, Maryland.

DIOCESS OF PHILADELPHIA.—Ordination.—On Tuesday, the 7th of May, at the Bishop's chapel, the following gentlemen received the tonsure and minor orders:—Messrs. McEnroe, McArdle, Fitzmaurice and Kunzer. On Thursday, Messrs. Edward Murray, John McGovern and John Quin, received deaconship; and on the same day, Messrs. Walter Power, John McCosker, Francis Joseph Watcher and Rudolph Kunzer, were promoted to subdeaconship; and on Saturday, 21st instant, the Rev. Messrs. Cobbin, Murry, O'Connor, McGovern, Filan, Quin, and Nunan, were ordained priests. The Rev. Messrs. Power, McCosker, Watcher and Kunzer, received deaconship. Messrs. McEnroe, McArdle and Fitzmaurice, were promoted to subdeaconship, and the following gentlemen received the tonsure and minor orders:—Mr. John Brannigan, Mr. Thomas Malady, Mr. James Barret and Mr. John Davis.—*Inst.*

New church.—On the 29th of May, the corner-stone of a new church, under the patronage of St. Teresa, was laid in Philadelphia, corner of Broad and Catharine sts. The church will be one hundred and forty by seventy feet.

Consecration.—The church of St. John, which had been only blessed until this time, was solemnly consecrated on the 22d of May. The ceremony was performed by the Most Rev. Archbishop of New York, who preached on the occasion. In the evening the prelate delivered, in the same church, an eloquent lecture for the benefit of the St. John's Orphan Asylum.

DIOCESS OF PITTSBURG.—Confirmation.—On Sunday, May 22d, the Right Rev. Dr. O'Connor confirmed upwards of one hundred persons in St. Patrick's church, Pittsburg.

New Church.—On the 30th May, the corner-stone of a new church was laid at Tyrone, Blair county, by the Rev. Wm. Pollard, assisted by the Rev. T. McCullough. The latter preached on the occasion. The church is to be seventy by forty feet, with a tower.

Dedication.—The new church in Rome township, Crawford county, was dedicated to the worship of Almighty God, under the invocation of the Sacred Heart of Mary, on the 24th of April, by the Rev. Mr. De la Rocque, assisted by the Rev. Messrs. Smith, of Crossingsville, who preached on the occasion, and McConnell, of Oil Creek.—*Cath.*

ARCHDIOCESS OF CINCINNATI.—New Churches.—The corner-stone of a church to be erected at Middletown, Ohio, was laid on Sunday, May, 22d, by Rev. Mr. O'Connor. The Most Rev. Archbishop preached on the occasion to a numerous and intelligent audience.—June 6th, the corner-stone of a new church was laid at Steubenville, Ohio. The Right Rev. Dr. Whelan preached on the occasion.—The corner-stone of another church, at Urbana, was laid on the 2d of June.

Confirmation.—There were twenty persons confirmed in St. Raphael's church, Sidney, on Sunday and Monday, (29 and 30th of May;) and thirty-three in St. Mary's, Piqua, on Sunday. The congregations in those places are steadily increasing. A new school house has been built at Piqua, and the debts of church and priest's house have been paid.—*Cath. Tel.*—Nineteen persons were confirmed at Kenton, Hardin co., on 2d June.

DIOCESS OF CHARLESTON.—**Confirmation.**—On Pentecost Sunday the Right Rev. Bishop gave confirmation in the cathedral to fifty-four persons; about forty of whom had made their first communion on that morning. The Right Rev. Bishop administered the same sacrament in St. Patrick's church on last (Trinity) Sunday. The number of persons confirmed was twenty-four, among whom were three converts.—*Cath. Misc.*

DIOCESS OF RICHMOND.—June 5th, the Right Rev. Bishop M'Gill dedicated the church at Portsmouth, and confirmed twenty-two children and adults.—*Corresp. Mir.*

ARCHDIOCESS OF NEW YORK.—**Confirmation.**—Two hundred and twenty-one persons were confirmed at the church of the Nativity, New York, on the 18th of May, by the Most Rev. Archbishop Hughes. June 9th, the Most Rev. Archbishop confirmed four hundred and fifty persons in St. Peter's church, New York city.

Dedication.—On the 29th May, the church of the Immaculate Conception, at Melrose, Westchester county, was dedicated to the worship of God, by Rev. Caspar Metzler, assisted by other clergymen.

The new church at Portchester, (our Lady of Mercy) and that at White Plains (St. John's) have also recently dedicated. The Most Rev. Archbishop Hughes preached on both occasions.

DIOCESS OF ALBANY.—**Ordination.**—On the 17th May, the Right Rev. Dr. McCloskey held an ordination in the cathedral at Albany, when Messrs. E. Carroll, J. H. W. Mayer, and J. Huber received the minor orders; on the 18th the same gentlemen were ordained subdeacons; on the 20th, deacons, and on the following day they were promoted, with the Rev. Cornelius Fitzpatrick, to the priesthood.

Confirmation.—The Right Rev. Dr. McCloskey confirmed a large number of persons in St. John's church, Utica, on the 26th of May.

New church.—The same prelate officiated at the ceremony of laying the corner-stone of a new church at Syracuse, on the 7th of June. Several clergymen and a large concourse of persons were present. The Bishop also preached on the occasion. The dimensions of the church will be one hundred and forty-two feet by seventy-six, with a tower and spire one hundred and ten feet high.

DIOCESS OF BOSTON.—**Confirmation.**—On the octave of Corpus Christi, three hundred and eighty-nine persons were confirmed in the cathedral at Boston, by the Right Rev. Dr. Fitzpatrick.

DIOCESS OF HARTFORD.—**Reception.**—On Friday, the feast of the Sacred Heart of Jesus, Miss Jane Maher (Sister Mary Pauline) received the white veil and holy habit of religion from the hands of the Very Rev. J. Hughes. This interesting ceremony took place in the chapel of the Convent of the Sisters of Mercy, Providence, R. I.

DIOCESS OF CLEVELAND.—On Corpus Christi, May 26th, the Right Rev. Bishop Rappe conferred the holy tonsure on six of his seminarians, ordained two subdeacons, and promoted Rev. Jas. Early and Rev. Felix M. Buff to the order of priesthood.

ARCHDIOCESS OF ST. LOUIS.—**Ordination.**—The Most Rev. Archbishop, on Saturday, the 21st of May, conferred orders on the following gentlemen:—Tonsure and minor orders on Messrs. Ed. Ollea, Ed. Fehaan, Wm. Walsh, and J. B. Schlussbrucner. Subdeaconship on Messrs. Jno. Sullivan, Jno. J. Caffrey, Corn. P. McMenomy, and Dnl. Healey. Deaconship on Rev. Messrs. Wm. Fish and Patk. J. Ryan; and, on the same occasion, he elevated the Rev. James Murphy to the priesthood. These gentlemen are from the Theological Seminary of the archdiocese.—*Shepherd of the Valley.*

DIOCESS OF CHICAGO.—On the feast of the Ascension, the Right Rev. Dr. Van de Velde confirmed one hundred and twelve persons, at Germantown, Illinois, and laid the corner-stone of a new church.

On the 8th May, the Bishop blessed the church at Edwardsville, and confirmed upwards of thirty persons.

On the 22d May, he laid the corner-stone of a new church, (St. Patrick's) at Chicago, which will be one hundred and fifty feet by seventy.

On the 26th May, he confirmed eighty-four persons, at Bourbonnais, Illinois. The following day, he confirmed forty-five children at Beaver Creek. May 29th, he confirmed ninety-nine persons at Joliet.

ARCHDIOCESS OF NEW ORLEANS.—Confirmation.—On Pentecost day, 15th May, the Most Rev. Archbishop confirmed, in St. Joseph's church, sixty-four persons, among whom were six adults, and thirty-seven boys and twenty-one girls who had made on the same day their first communion. On Thursday, 19th of May, the Most Rev. Archbishop confirmed in St. Augustine's church, one hundred and forty-eight persons, the greatest part of whom had made their first communion some weeks before. On Sunday, 22d of May, the same prelate confirmed forty-nine persons in St. Peter's church, Third District. Among them were several adults, two of whom were converts. June 5th, sixty-one persons were confirmed at St. John's church, New Orleans. The interesting sight offered to the edification of the faithful, in St. Patrick's church, when the Most Rev. Archbishop administered the sacrament of Confirmation, is calculated to impress all Catholics with the usefulness and necessity of Catholic schools. Among the confirmed were more than fifty boys who made on that day their first communion, and who had been prepared by the "Brothers." Before the Brothers' school was opened, very few boys attended regularly to catechism and could be prepared for their first communion; and now nearly all those who make their first communion, are pupils of the Brothers' school. From this we can safely conclude that Catholic schools are essential to the preservation and propagation of our holy faith in this country.

Dedication.—The dedication of Trinity church, New Orleans, took place according to announcement, on May 22d. This was the patronal feast of the new church, Trinity Sunday. The Most Rev. Archbishop having been prevented from attending, the dedication was performed by Very Rev. S. Rousselon, V. G. who afterwards officiated, and the sermon was preached by Rev. M. Zeller. The church, which is spacious and elegant, was crowded to overflowing.—*Cath. Mess.*

DIOCESS OF GALVESTON.—We learn from a letter with which the Right Rev. Bishop Odin has favored us, that on the 24th of April, he confirmed, at Houston, twenty-two persons, among whom were six converts. On Ascension day, 5th of May, he confirmed, at Galveston, twenty-eight persons, four of whom were converts. On the Saturday in Ember Week, 21st of May, the prelate conferred the sacred order of subdeacon on M. J. P. Bajard, and the holy order of priesthood on Messrs. Lacour and G. Melton.—*Id.*

CANADA.—The Gavazzi Riots.—The following extracts from the *Montreal True Witness* contain a summary of the unfortunate disturbances that took place in Quebec and Montreal occasioned by the miserable apostate Gavazzi. We are pleased to find that the Catholic body strongly reprobate, as they should do, all attempts at violence in such cases. Though it cannot be doubted that they receive the greatest provocation, in the way of insult and outrage, they must always remember that the laws of the land which tolerate liberty of speech and discussion, are to be respected and observed.

"The first lecture of Gavazzi in the Wesleyan chapel passed over without any disturbance. The lecturer turned into ridicule the doctrines of the Catholic Church on the Holy Eucharist, and the Real Presence of our Lord and Saviour Jesus Christ therein; but abstained from his usual obscenity and scurrilous personalities. Not so unfortunately, on the second occasion of his appearing before the public, which was in the Scotch Free Kirk on the evening of Monday last. The burden of this second discourse was—that Catholic priests in general were brutally immoral, and the Catholic clergy of Ireland in particular, inciters to rebellion, and the fomentors of Ribbonism—that Catholic nuns and Sisters of Charity were prostitutes—their convents brothels—and that parents who sent their daughters to these institutions were making prostitutes of them.

"So gross was the language of this man Gavazzi, respecting the convents and their inmates, that Protestant gentlemen present, were shocked at it; and one of them, a member of the Provincial Legislature, expressed his disgust thereat, remarking, 'that he sent his daughters to a convent, without any fear of their chastity.' But still, in spite of all this provocation, no insult, no interruption, was offered; and if, unfortunately, acts of physical violence occurred, they did not originate with Catholics or the friends of Catholics.

"Amongst other falsehoods enunciated by Gavazzi, he said 'that the Priests in Ireland were the instigators of Ribbonism.' This, every body who knows any thing of Ireland, or of the discipline of the Catholic Church, which forbids the members of any secret society to approach Holy Communion, must know to be a malignant lie; and so it was pronounced to be by one of the audience present, who, having paid his money at the door, of what, though called a church, could only be looked upon in the light of a theatre, or an ordinary exhibition-room, had just as much right to express his disapprobation, as any other person present had to express his approbation. A violent personal attack was made upon him, and this, unfortunately, though quite naturally, elicited reprisals. The pulpit wherein was Gavazzi was stormed: and after some fighting with stools and chairs, in which the ex-monk betrayed no craven spirit—we say this in commendation of Gavazzi, for we like pluck wherever we meet it—it was taken possession of by the assailants, who, taking the Padre by the cuff of the back, pitched him out neck and crop, amongst the crowd below. We are sorry to say, that his secretary or interpreter, also received some violent contusions.

"After being pitched out of the pulpit, he managed to secrete himself in a room in the basement of the building, and thus to escape the fury of his pursuers. Some panes of glass were smashed, and as we read in the *Chronicle*, some 'Bibles and Psalm books were taken from the pews, and desecrated by being thrown at the head of Father Gavazzi;' but no serious damage was done. The troops were called out, and the rioters dispersed: the mob in retreating shouted for George Brown, but he prudently declined making his appearance.

"Such are the particulars of the affray, which we deplore; for violence, though the appropriate weapon of Protestant convent burners, is always injurious in the long run, and discreditable to those who may employ it. The provocation was strong it must be admitted; but it must be remembered also that, if Catholics, of their own free will, go to hear the lectures of a man like Gavazzi, they must expect to be shocked; for where we see blow-flies, we may safely predicate carrion. Catholics should therefore keep away altogether; and neither by their presence encourage, nor by their violence give occasion of triumph to, the enemies of Catholicity. All that can be said in this case is, that, the first to have recourse to violence, the first to commit a breach of the peace, were the friends and supporters of Gavazzi. Had not violence been resorted to by them, violence would not have been resorted to by their opponents.

"*Montreal, April 10, 1853.*—It is our melancholy office to put on record this day the fatal results of Gavazzi's lecture. This came off at about half past six last evening in the building called Zion Church—tickets 1s 3d—which was well filled inside, whilst a large crowd of men of all denominations, gathered outside, attracted, some by curiosity, to see the 'renegade friar,'—as the *London Times* calls him—others, for aught we know, by improper motives. The police were stationed at the door, and in front of the building, and the troops were held in readiness.

"For some time all was quiet. At certain passages in Gavazzi's discourses, the crowd inside the building, many of whom had come armed, cheered lustily: these cheers were responded to by counter-cheers from the crowd outside. The police made a movement to drive away the latter, and a slight conflict occurred; nothing serious—nothing but what twenty or thirty policemen, armed only with batons, but properly handled and led by proper officers, could have easily and effectually quelled without loss of life. A few stones were thrown, but no attack was made on the building, of which, as far as we can learn, not a pane of glass had been broken, not even the paint of a door panel

scratched. Whilst this was going on, some persons inside the lecture room rushed out, and wantonly fired from the steps into the crowd below, pursuing, and we believe, killing several persons, amongst them was an Irishman named James Walsh. The crowd dispersed, retreating across the Hay Market towards M'Gill and St. James streets; the troops, very unnecessarily we think, were called out, and drawn up in two lines across the street, just below where the lectures were taking place; order was restored.

"About eight o'clock, all being then quiet, and the performances being over, the audience commenced to retire; to all appearance quietly and decorously, and without any violence being offered to, or by them. We were then standing close to the Unitarian chapel, where there were congregated some men, women and children, and one or two gentlemen's carriages; and with a laugh at the absurdity of calling out the troops, and a—'Thank God, there will be no more row to-night,'—we turned round to walk home. When about abreast of St. Patrick's church, in Laganchetiere street, not three minutes having elapsed from our leaving the high ground near the Unitarian chapel, we heard the discharge of fire-arms, and learned from the crowds rushing past, that several persons had been shot down. Why? or by whose orders? we will not, at present, pretend to say; but this we do say, riot there was none; or even appearance of riot.

"The matter should be thoroughly investigated; and government will be guilty of a sad neglect of duty if it allows this business to go unexplained. In the mean time, we would beg and pray all Catholics, no matter at what cost, no matter what provocation may be offered, to keep the peace. For God's sake do not, do not, violate the laws of the land."

ENGLAND.—The most prominent subject before the British parliament, is the Nunneries Inspection bill, which is one of the many forms in which hydra-headed bigotry displays its opposition to the Catholic Church. The Catholic Standard thus alludes to it:

"*The Protestant Inquisition.*—The bill for the extinction, if possible, of Nunneries in this empire, has been printed; and its preamble is, we find, as full of mis-statements as its title is deliberately deceptive. Who could have gathered from the title,—'A Bill to facilitate the recovery of personal liberty in certain cases,' the sole purpose of its framers, namely, the inspection of Nunneries? This trick of veiling the malevolent design under a pretence which was not likely to arouse suspicion, is the strongest possible evidence of the impure source whence the measure has emanated. Had Mr. Chambers and the bigots whose instrument he is, honestly proclaimed their purpose by correctly entitling their bill, their candor at all events could not be questioned. But the dexterity which suggested the adoption of a deceptive title, is proof demonstrative of a fraudulent intent, as well as of a cowardly nature and a vicious purpose.

"But, if the title be deceptive, what are we to think of the following preamble, in which the framers of the bill assign the reason on which they conceive the interference of a Protestant Legislature with the private concerns of Catholic institutions can be justified?—

"'Whereas, difficulties have been found to exist in applying for and obtaining the writ of *habeas corpus* in certain cases in which females are supposed to be subject to restraint, and no sufficient opportunities are afforded for ascertaining whether or not they are so subject improperly, and whether or not against the will or without the knowledge of their parents, guardians, or nearest relatives, and it is expedient that such difficulties should be removed: be it therefore enacted, &c.

"Where have these difficulties been found to exist in applying for or obtaining a writ of *habeas corpus*? Not certainly in any case affecting Catholic conventual establishments in the United Kingdom. Throughout the whole of Mr. Chambers' speech he did not venture to give the particulars of a single case to which the words of his preamble apply. The assertion is, in simple truth, a falsehood; and we cannot play the hypocrite so far as to acquit the learned member for Hertford of a full knowledge of the real character of the words he has employed in his preface to his bill."

Lord John Russell is certainly the marplot of the cabinet—the great disturber of the present day. His most uncalled-for and offensive speech on Mr. Moore's motion respecting the Anglican Establishment in Ireland has led to the resignation *en masse* of

the Catholic members of the government. The moment the noble lord resumed his seat, Mr. Keogh, the Irish Solicitor-General, intimated his fixed resolution at once to disassociate himself from the minister who could be so base to his own colleagues and supporters. The next day Mr. Sadleir intimated his intention to resign; and yesterday both these gentlemen, as well as Mr. Monsell, Clerk of the Ordnance, and Sir Thomas Redington, Joint Secretary of the Board of Control, communicated to the Prime Minister their determination to resign their respective offices. We believe this step was much desired by the Whig members of the cabinet, and that it has been equally distasteful to the Premier and the Duke of Newcastle. We wish these gentlemen had never taken office; but though we disapproved for many reasons of their conduct in that respect, we will do them the justice to say that their resignation under the circumstances does them credit.

IRELAND.—The Dublin Exhibition was opened with great pomp on the 17th of May. It is still however, incomplete. "Hardly one-half of the goods," says the *Celt Correspondent*, "have yet found their proper places—and some of the most interesting compartments are absolutely vacant. In particular, there is no representation of France or America. The Zollverein, and Belgium are getting slowly into order—England is filling rapidly—and the Irish department nearly settled. There is no catalogue published yet—and in the constant alterations that are taking place, you cannot conceive how difficult it is to attempt giving a proper idea of it.

"The Picture Gallery is the great centre of attraction, and it is crowded every day with gay groupes of fashionables. It is a superb spectacle. Some of the best paintings in the English and foreign collections, public and private, have been swept into it, by the indefatigable canvassing of the Secretary. Maclise, Mulready, and Danby, the great Irish artists; Etty, Stanfield, Landseer, and Turner, the masters of the modern English school, are side by side with the finest hands of Belgium, France and Germany. Here again, however, in the absence of a catalogue, one writes very much at random.

"Of this, be assured, that the Exhibition is a decided success. Even the English press, so prone to deny every thing Irish, admits that the building is finer than the Crystal Palace, and, although there is not such a profuse display of goods, that the attractions of our Exhibition are greater. English and foreign tourists are beginning to tumble in, in myriads, and Dublin promises to be unusually gay during the summer."

Parliament has rejected the appropriation of £1,200 for the repairs of Maynooth.

The Rev. John Kilduff, of Philsborough, has received Bulls appointing him to the vacant see of Ardagh.

About \$50,000 have already been raised in the United States for the Catholic University in Ireland.

A Provincial Council was opened at Dublin on the 2d of June, the Most Rev. Dr. Cullen presiding. The following prelates, with a large number of clergymen, were present: Rt. Rev. Dr. Whelan, bishop of Aureliopolis, Rt. Rev. Dr. O'Conner, bishop of Saldes, Rt. Rev. Dr. Murphy, bishop of Ferns, Rt. Rev. Dr. Walsh, of Ossory, Rt. Rev. Dr. Haly, of Kildare and Leighlin.

ROME.—The ceremony of the Beatification of Father Paul of the Cross, founder of the Passionists, was celebrated on Sunday, the 1st of May, with great pomp, in the Basilica of St. Peter. Our readers know the rite of this sacred function, which we had occasion to describe when Blessed Claver was placed upon the altars. It consists essentially in the solemn reading of the Apostolic Brief, which declares that the servant of God is ranked in the number of the blessed, and that he may be honored as such.

After the reading of the new Brief, the picture, representing the apotheosis of the new Saint, is uncovered, his relic is incensed, and all the assistants fall on their knees to pray to the Protector whom the Church Militant has just acquired in Heaven. The "Te Deum" is then sung in thanksgiving to God, the proper prayer of the Blessed is recited, and the first Mass in his honor is solemnly celebrated.

That is a moment always full of emotion, and well calculated to draw tears from the eyes, wherein the servant of God is placed before the eyes of the Faithful, as in hea-

venly glory, and is saluted by the cannon of Fort St. Angelo, by the bells of the Basilica, by the trumpet of the soldiery, by the chant of the Ambrosian hymn, and by the prayers and supplications of the kneeling multitude.

Ceremonies of this kind have always the privilege of attracting to St. Peter's vast numbers of the Faithful. All wish to be the first to offer their homage to the Blessed. They wish also to enjoy the pomp of the solemnity. They wish to admire the decorations and the illumination of the tribune of the Basilica.

There has rarely been seen on a like occasion, so numerous a multitude as that which on Sunday filled the vast enclosure of the vastest temple in the world. Independently of motives of piety and curiosity which exist at the celebration of all Beatifications, the population of Rome wished to give to the Congregation of the Passionists a testimony of its sympathy and affection.

HATTI. The Right Rev. Vincent Spaccapietra arrived at Port au Prince, in the month of May, as delegate from the Holy See to the court of the emperor. He was received by the people and the emperor with every demonstration of respect.

DEATHS.—Father Roothan, Superior-General of the Society of Jesus, died at Rome on the 8th of May. A notice of this eminent man will appear in our next number.

At Paris, on the 3d of May, the illustrious statesman, orator and writer, Donoso Cortes, Marquis de Valdegamas, and ambassador of Spain at the French court. His death has created a great void in Catholic literature. We copy the following notice from the *Celt*. "JUAN DONOSO CORTES was born in Estramadura, in 1809, and had not reached his 44th year. So early as 1832, he was distinguished in his own province, as a champion of the present dynasty. Having soon after removed to Madrid, he became a lecturer on history, edited a newspaper, or magazine, and wrote some law tracts and political pamphlets. A discerning and generous government, encouraged his talents and rewarded his industry. He entered the Cortes, as 'a Moderado' politician, and between 1840 and '50, was considered one of the first orators in Spain. Successively minister to Berlin and Paris, he has distinguished himself still farther, among those able and loyal Spaniards, who labor so hard for the restoration of the former greatness of their country, when they strenuously keep clear of all revolutionary collusion. Above all and before all, the late statesman was a devout and consistent Catholic. Not only in his personal conduct, but in all he wrote, spoke and thought, the doctrines of our religion inspired him. In his youth, he had a bad fit of *liberalism*, but having emerged from it manfully, he dedicated all his great power, to the serving of our Holy Mother and Mistress, the Church. For such a man, the best memento that can be made, is a fervent prayer for the eternal repose of his soul."

The celebrated Lazarist, Father Gabet, missionary in Thibet with Father Huc, the narrative of whose travels has obtained such world-wide fame, died at Rio Janeiro, of yellow fever, on the 3d of March last.

Obituary.—It is our painful duty to record this month the demise of Mr. Fielding Lucas, who departed this life on the 7th of June, aged 41 years. By his gentle disposition and urbanity of manners he had acquired the esteem of all who knew him. In his business transactions and habits he was distinguished for his assiduity, industry, and integrity. But in the midst of his usefulness he was snatched from life, deeply regretted by his family and friends, yet not without the consolation which Christian hope inspires. During his protracted sickness he bore his sufferings with a patience and resignation which edified all around him, and with the divine grace he became so disengaged from the world as to wish to be released from the bonds of mortality and to be with God. While we sympathise with his afflicted family, we congratulate them upon the happiness of witnessing in their midst a death so edifying and so promising for eternity. R. I. P.

PERSONAL. The Rev. Dr. Atkinson, of Baltimore, has been elected, it is said, to fill the place of Protestant Bishop of North Carolina, vacated by Dr. Ives.

Archbishop Mosquera, of Bogota, left this country recently for Europe.

The Right Rev. Dr. O'Reilly, Bishop of Hartford, and the Right Rev. Dr. Spalding, of Louisville, lately on a visit to Europe, have returned to the United States.